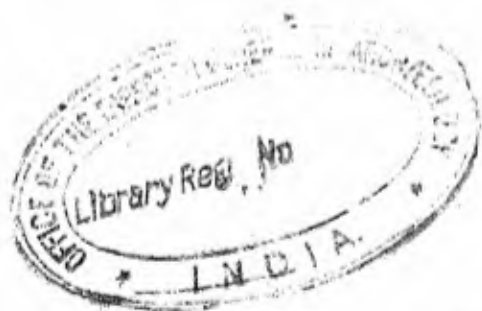


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THE
MAHA BODHI JOURNAL
... AND THE ⁴⁴¹³
UNITED BUDDHIST WORLD.

The Journal of the Maha Bodhi Society
Buddha year 2456—57.

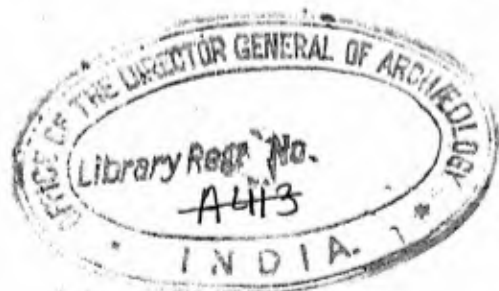
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THE MAHA-BODHI AND THE ^{AL 1380} UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XXI.

JANUARY.

2456 B. E.
1913 A. C.

No. 1.

IN MEMORIAM.

MR. S. HEWAVITARNA.

On the 17th of January last at 4.15 p.m., there passed away into another sphere of existence, my younger brother at the early age of 36 years. He remained conscious till the last minute listening to the repetition of the Satipatthana Sutta by the Rt. Revd. Heiyantuduwe Devamitta, Rector of the Vidyodaya Pali College. The High Priest Nanissara, Principal of the College and two other Theros were also present to receive the last offering from my dying brother. Repeating the word "*Sadhu*" delighted) the *rupaskhandha* of the late Sriman Hewavitarna ceased its vital functions; and the *nama* body which was made up of his feelings, perceptions and ideations went forth to make an alliance with his new-born consciousness in another incarnation. My brother was a devout student of the Abhidharma and Western Philosophy. His Buddhism was not the popular superstition of the masses. Utter self-abnegation and the abandonment of all personal pleasures were the principles that he associated with. He was also

a student of Aestheticism, had travelled twice in England and the Continent. He was constitutionally weak and yet never cared to live a life of comfort which he could have easily done. He was the managing-partner of the great firm of Messrs. H. Don Carolis & Sons.

In April last, he went to England with his young wife Srimati Somavati and returned to the island on November 30th. He fell ill on the 14th of January and on the 17th he expired. The loss to the Buddhists of Ceylon is great and to his young widow and his brothers and mother is irreparable. All Sankharas compounds are destined to disintegrate. This is the law proclaimed by the Lord Buddha. Life is only a becoming, it is only a stream of *consciousness* without a beginning and flowing irregularly by the force of one's karma.

My brother has become immortal by the noble memorial he has left behind which will last for 2500 years—the life period of Buddhism. By his last will he has left a legacy whereby the Buddhist world, especially Ceylon, will have in compact form the 84,000 *dharma skhandhas* of the Tathagato. He has willed as follows:—

- (a) "A sum of one thousand and five hundred Rupees towards the build-

ing of the Dhammasala at the Vidyodaya Pirivena at Maligakanda. Colombo.

(b) All such moneys as may be found necessary for printing the text of Commentaries (which is being printed now).

(c) All moneys needful for bringing out a neat edition of the Text of the Tripitaka; also to erect a dormitory at the Vidyodaya Pirivena at such cost as my Trustee shall decide upon."

He shall also devote a sum of Rupees six hundred a year to be spent as occasions demand for any useful and good work in connection with Buddhism or in charities to be distributed among the deserving poor and he shall also give a scholarship tenable for one year to the value of twenty rupees a month to the first successful candidate at an examination in Pāli knowledge of the pure Buddhism based on the Tripitaka and Buddhaghosa's work and Abhidharma. Such a candidate may be a layman or of the priesthood who shall be under the age of thirty.

Oriental scholars and students of pure Buddhism with thus rejoice that an invaluable gift has been bequeathed by my dear Brother to the Buddhist world, and by so noble an offering he has won immortality.

THE ANAGARIKA DHARMAPALA.

The Eleventh Chittoor District Conference.

(FROM OUR SPECIAL CORRESPONDENT.)

SECOND DAY'S MEETING.

(Continued from our last issue.)

Tirupali, 3rd Nov.

The Eleventh Chittoor Conference held its second day's sitting in the De-

vasthanam High School to-day at 12 noon.

Mr. T. R. Ramachandra Iyer, High Court Vakil, President, arrived at the Hall in procession accompanied with music and escorted by elephants, etc., where about 108, Delegates and a large number of visitors had assembled.

The proceedings commenced to-day with Mr. Narayanasami Reddiar proposing in Telugu the resolution standing in his name, It ran as follows:—

FOREST GRIEVANCES.

This Conference is of opinion (a) that agricultural cattle be permitted to graze in reserve forests free of charge, (b) that larger plots of reserve forests be allotted for goat browsing and the fees charged therefore be reduced to four annas per goat; (c) that ryots be permitted to take wood useful for implements of husbandry, thorn for fences and leaves for manure (d) that forest Panchayats be established in villages adjoining reserve forests for the management of village forests. In commanding the proposition to their acceptance, the speaker dealt with the forest grievances and suggested that they should apply to Government to grant free grazing, to supply fuel and leaves for manuring purposes as well as wood for agricultural purposes. He also proposed the establishment of Village Panchayats to control grazing and otherwise manage the forests that might be entrusted to their care, and said that this proposal would relieve the ryots from the harrassment of Forest Subordinates.

Mr. Venkatasubba Reddi seconded the proposition also in Telugu which was duly supported by Mr. A. S. Krishna Row of Nellore. In the course of his speech he thanked the conference for having invited him to speak on the proposition. This was a resolution which affected the welfare and happiness of the agricultural population and

which was now engaging the attention of the Forest Committee. The speaker confined himself to the portion of the resolution relating to the establishment of Village Panchayats. He strongly advocated the institution of Village Panchayats for management of Village Forests, and if this was done, most of the forest grievances would have been avoided. He said that only 82 goats were allowed to browse in the Forests in a big district like this last year. This was a deplorable state of things.

As regards the formation of Panchayats, the speaker said that at present there might be factions in the Panchayats but as time went on and people were educated, the Panchayat system would work well and satisfactorily.

The proposition was then put to vote and carried.

The next proposition ran as follows :—

EXPERIMENTAL FARMS.

(1) "That agricultural education should be made compulsory in all the primary schools in the rural parts.

(2) That Agricultural Associations be formed in the several divisions of the District and the Revenue Divisional Officer should be the ex-officio President thereof.

(3) That it should be the chief duty of the Agricultural Association to insure the lives of the working cattle so as to afford immediate relief to the ryots whose cattle may die, either from accident or disease; and

(4) That an agricultural farm be attached to each of the Agricultural Associations thus formed for the purpose of demonstrating to the ryots the importance of improved agricultural methods by conducting experiments."

Mr. K. Krishnamachariar in proposing the next resolution, said that agriculture was one of the noblest of professions, and the prosperity of the King

depended on the fertility of the soil. The educated look down upon this profession, and the only persons who carried on this profession were men of no great intellect. He therefore proposed that the ryots should be given some elementary education so that they might adopt improved methods of agriculture. Originally he took a sugarcane mill to Chandragiri, but the ryot there refused to use it, being ignorant of its utility. He then had to take it to Hospet where it found a purchaser in a ryot who after using the same for crushing sugarcane, found it very useful and then advertised its usefulness. Now, this machine was being gradually introduced everywhere.

The proposition was duly seconded and carried.

LAND REVENUE PROBLEM.

Mr. C. Sreenivasa Varadachariar next proposed a big resolution relating to the necessity for Permanent Settlement and remission of taxes during famine and drought. He said that at every resettlement there was an increase of revenue derived by Government of 25 per cent., so much so that now the ryots were incapable of bearing the burden. This proposition relating to Permanent Settlement had been discussed at several meetings of the Indian National Congress by several eminent men all over India, who might be called Political Acharyas. Some judicial restriction was, in the opinion of the speaker, necessary to be put against the whimsical levy of enhanced revenue at each settlement.

The speaker then said that it was desirable that remissions should be made if crops failed after some time, or that a proportionate revenue should be levied according to the extent of land cultivated, and not the revenue of the whole plot whether fully cultivated or not.

Mr. Chengalvaraya Naidu seconded the proposition in Telugu. In so doing,

he said that this proposition was being repeated year after year at every Conference and Congress, but the Government paid no attention to it. However, they would be failing in their duty if they failed to repeat the resolution at this Conference.

The speaker also dealt with the usefulness of the Co-operative movement, and suggested that the expenditure on the army should be reduced and the rate of taxation lowered. Unless this was done, the condition of the people would gradually be worse than it was now,

Mr. N. Krishnamachariar of Vellore next supported the proposition in Tamil. Though he was not now a resident of Chittoor, still his past connection with this conference for twelve years, gave him a prescriptive right to speak before them, as one among them, on a proposition of such vast importance. He then went on with the merits of the proposition, and said that if the expenses incurred by the State in the management of the Government were reduced, it would be possible to reduce the assessment.

The resolution was then put to vote and carried.

RELIGIOUS AND MORAL INSTRUCTION.

Mr. C. R. Parthasaradhi Iyengar then moved the following resolution:—"This conference is of opinion that religious and moral instruction on a universal basis be imparted in all government, aided and independent institutions, suitable text books might be selected by the headmasters of respective schools, that free and compulsory and elementary education be imparted at least in selected areas of the District and that technical education be added to all institutions maintained by the State and aided schools."

The speaker in recommending the proposition said that though they were

all there beyond redemption still it was necessary that religious and moral instruction should be imparted to the younger generation who in course of time would be the leaders of to-morrow.

Mr. Raghava Chariar seconded the proposition in Telugu.

Mr. T. V. Venkatarama Iyer of Nellore, in supporting the resolution, said that he accepted to speak on this resolution because it was a subject most common to all the Districts. As regards the question of free and compulsory education to the masses, though the Bill of the Hon. Mr. Gokhale, the speaker said, was thrown out, still the Secretary of State told him when he was in England recently that the matter was still being considered in a most sympathetic spirit by the higher authorities and that there would be nothing gained by their hurrying up the matter. It was necessary that they should carry the resolution, so that the hands of the mover of the Bill might be further strengthened.

As regards the technical education, the speaker alluded to the 50 lakhs grant announced by His Majesty at the Delhi Durbar and the Government of India grant, and said that a portion of the grant should be allotted to Sanskrit and the Vernacular languages. When the question came up before the Senate, they all remembered what Dr. Bourne said. He said that the grant was not intended for the development of science. He (the speaker) wished to protest against such a statement, and said that Western science must be taught to increase the material prosperity of the country. There was now a strong case made out for promoting scientific and technical education. He hoped that the grant would be availed of for scientific and technical education. He did not see what use could be deprived by sending for European Sanskrit Professors to impart Sanskrit

education and to unearth old M.S. It was a sheer waste of money. He therefore entered his emphatic protest against the statement of Dr. Bourne and hoped that the Senate would be confronted with serious opposition when they resumed their next sitting.

The resolution was then put to vote and carried.

RELIGIOUS ENDOWMENTS.

Mr. G. Sreenivasachariar next moved the resolution relating to religious endowments and their management. He went into the history of the religious endowments, and said that Government had been in the management of funds from 1800 to 1842, and then in 1842 the Government said that they should not be in charge of charitable endowments on grounds of religious neutrality, and accordingly modified the Act. But the law as so modified was defective. The resolution now under consideration also lent support to the principles contained in the draft Bill introduced by the Hon'ble Messrs. T. V. Seshagiri Iyer and L. A. Govindaraghava Iyer. He, therefore, hoped that having regard to the instinct of the people of this country being religious, the Government would see its way to grant the modest reforms advocated in their Bill.

Mr. K. Raghavayya Garu then seconded the proposition in Telugu. He pleaded that Dharma Rakshana Sabha in order that it might justify its existence should be financially helped by the people of this Presidency, and until such help came forward, it would not be able to be of use. He therefore prayed not for the amendment of Act XX of 1863 but for the repeal of the Act, and the Government taking over charge of the Temple endowments.

The Chairman in putting the proposition to vote, said that the subject was as old as the Act itself.

The proposition was then put to vote and carried.

DISTRICT BOARDS AND MUNICIPALITIES.

Mr. Seshagiri Rao next moved the following resolution :—"That this Conference is of opinion that a non-official Vice-President of the District Board should be appointed by election, that the Chairman of the Municipal Council, Tirupati, should be a non-official; that the presidents of Chandragiri and Madanapalli Taluq Boards should be non-officials and that the proportion of the elected members of the Tirupati Municipality should be raised to one half and prays that Government may be pleased to grant these privileges."

The mover said that it was a matter for regret that the Collector of Chittoor who had never stepped his foot on Madanapalli soil, had reported that there was not one non-official there who was qualified to fill the place of a President of the Taluq Board. He was able to testify that there were many who were qualified to the post, and when a man occupied the office of a Vice-President for some time, it was strange to think that that Vice-President would not be able to perform the duties of President.

The proposition was then duly seconded and carried.

At this stage the Conference adjourned for lunch.

AFTER-LUNCH PROCEEDINGS.

The Conference reassembled after lunch, when the next resolution relating to

RAILWAY IMPROVEMENTS

was moved by Mr. N. Kuppusami Iyer, Pleader, Tirupati. The resolution recommending the opening of a railway line from Chittoor to Punganur *via* Iralla, Palmanair and Avulapalli, the stopping of the transshipment of passengers at Katpadi from S.I.R. to M.S.M.R., and the provision of a continuous section

between Villupuram and Gudur. The resolution also recommended increased facilities to third class passengers. By providing a larger waiting room at the Tirupati (East) station where thousands of pilgrims were being exposed to the inclement weather.

The speaker in recommending the proposition pointed out the various advantages that might be derived by the travelling public if the reforms suggested in the resolution were carried out.

The proposition was duly seconded and carried.

KALAHASTI BRIDGE AND ROADS.

The next resolution was moved in Telugu by Mr. Chengiah. The resolution related to the grievances and wants of the people of Kalahasti. The speaker pointed out that there was an urgent necessity for a bridge over a river between Kalahasti and the Railway Station. He also related the hardship the people were undergoing for want of satisfactory roads leading to Kalahasti though road cess was collected from them every year.

The next part of the resolution prayed for a pukka building for a dispensary in Kalahasti instead of the present rented building.

The proposition was duly seconded and carried.

TIRUPATI WATER WORKS.

Mr. M. Krishnamacharriar next moved a resolution relating to the Tirupati water works. It runs as follows:— "This conference is of opinion that the Government may be pleased to grant the necessary grant for replacing cement pipes on Tirupati water works by cast iron pipes from the head works to the reservoir." The speaker pointed out the inconvenience caused by the residents and pilgrims in the matter of water supply and said that the cement pipes seriously affected the efficient

supply of water. If this was not done, he thought that the sum of Rs. 250,000 already spent on the water works would be a mere waste. The needs of the floating population in Tirupati Town also necessitated the carrying out of the reform suggested in the resolution.

Mr. T. Doraisawmi Iyengar, Pleader, in an eloquent speech made in Telugu seconded the resolution. He most graphically described the sufferings of the people and of the pilgrims for want of efficient supply of water.

The proposition was next put to vote and carried.

CHITTOOR WATER WORKS.

Mr. T. V. Rangachariar next moved the resolution relating to Chittoor water works and praying Government to make a liberal grant for the purpose. In recommending the proposition, the mover said that want of good water led to the spread of cholera in Chittoor every year. Chittoor was the capital of the District and was the head-quarters of the Collector and the District Judge. He also pointed out that litigation had of late increased and people had to come from all parts of the District. Under the circumstances a good water supply should be provided. He hoped that Government would make a liberal grant with a view to arriving at a successful fruition of the water supply scheme now on hand for Chittoor by investigating the Ganganeri tank scheme which had so far been declared to be a success.

Mr. M. Ramanuja Charier seconded and Mr. C. Srinivasa Varadachariar supported the resolution which was then put to vote and carried.

VOTES OF THANKS.

Mr. C. Sreenivasa Varadachariar next proposed a vote of thanks to the members of the Reception Committee at Tirupati for the care and attention they had bestowed for the wants of the delegates and the visitors.

PRESIDENT'S CONCLUDING REMARKS.

The Chairman in bringing the deliberations of the Conference to a close said:—Friends and countrymen,—It is certainly my good fortune that I consented to preside at this Conference as I told you I have not presided at any conference nor even was present. One would hardly believe that there is so much enthusiasm among the people of this District in matters concerning the country. When I hesitated to accept the invitation, a friend of mine who seems to know a great deal of this District told me that is one of the foremost Districts in the Presidency and that I should remember that it is a district which should not be forgotten. The services which the District did in the past were very great.

Now, gentlemen, our deliberations have come to a close, and one feature more than another which distinguishes this Conference from others in the orderly manner in which the whole work has been gone through. Perfect harmony, I am glad, prevailed throughout. If outside this hall throughout this District the same spirit of tolerance, the same spirit of respect for the opinion of others prevails in all matters concerning the public, then I think our aims are achieved. It is that I want to press on your attention more than anything else. Now, Gentlemen, if we are united we conquer everything that confronts us, divided we fail; and unfortunately this religion which is a priceless gem is set against you and we fight with one another in regard to matters religious. By your doing so you give an opportunity to Government to say that we are not united. Though I am not an orthodox, yet I am bigotted enough to state that you must respect one another's feelings in such matters as religion. How can you do it except by tolerance and tolerance alone. We are all people called Madhwas, Sivites, Vaishnavites and so on having one God supreme. If

we love our fellow neighbours we are said to love God himself. God respects his Bhaktas more than himself. That feeling ought to prevail and that is the highest teaching of the Hindu religion and I am very glad you have been able to carry through this resolution relating to religious and moral instruction. This is a very important resolution which you have unanimously passed without any opposition. Let us not be quarrelling and give room to Government to say that we are sectarians. The difference between us was one based on philosophy, and philosophical differences we all have. That is a sign of greatness and not weakness, and we are the first to carry this resolution. You all know the Government has arranged a committee to consider the question of the advisability of imparting religious instruction in schools and the recommendation of the committee has gone to Government and it is now receiving the attention of Government. You may be doing signal service to the cause of religion if the Government knows that the whole District feels in this matter and I am very glad that the resolution has been carried without any dissentient voice.

As regards the other propositions which have been carried at this conference, I may state at once that it is not my business to express any opinion but having listened to the speeches very carefully, I may state at once that they were characterised by spirit of tolerance. But one thing I want to impress on you though it is a pity that I cannot speak in Telugu or even Tamil. I am no doubt a Tamilian by birth but brought up in Malabar, my Tamil is not very likely to be very good.

Our object must be to make every one understand the thoughts and feelings of others. Unfortunately there is a feeling especially in the Madras Presidency that it is a great thing to speak in English. If you go to Bengal, you will find

that they take a pride in speaking in their own language for the edification of the people there. They say that they only speak in English for the edification of Englishmen. That ought to be our feeling. We here who have received English education are unable to speak our own vernaculars. You will pardon me if I say that you should firmly keep that in view. A meeting of the conference confined to a district must be held in the language of the district. That is one by which you educate your brethern. The object of education is to elevate the people, and once you do that, we all become educated; and when the number of educated men increase it is easy to put forward any resolution before Government.

As regards the other propositions carried through at this conference, my own impression is that you will do well to take the more important ones before the Government by appointing a deputation especially the resolutions relating to the water works. It seems to me that they are resolutions likely to command the sympathy of Government.

As regards the forest grievances I see that appears to be a very serious matter. If I had known about them, I would have dealt with them in my address. That is a matter also which cannot wait long for redress.

As regards your Railway grievance, I would advice you to collect facts and figures and place them before the Railway authorities. That is the best mode. I have no doubt that the authorities of the S.I.R., if all facts and figures go to them from this conference, will pay their earnest attention.

I will now only conclude with a prayer that you all feel, be you a Mahomedan, Hindu Christian or Pariah, that all are one in the eye of God, and God makes absolutely no difference between man and man, for our own political progress, and if that feeling were firmly

fixed in our minds, I have no doubt we shall conquer and achieve all our wants.

NEXT CONFERENCE.

It was next announced that the place of the next session of the Conference would be announced later on.

A vote of thanks to the President and the singing of the National Anthem brought the proceedings to a close.

GROUP PHOTO.

At the conclusion of the meeting, a group photo was taken. This being over, the President was taken to his residence in procession with music in a carriage and pair escorted by elephants both in front and in the rear.

AWAKE!

(By A. O. HUME, 1886.)

Sons of Ind. why sit ye idle,
Wait ye for some Deva's aid?
Buckle to, be up and doing!
Nations by themselves are made!

What avail your wealth, your learning,
Empty titles, sordid trade?
True self-rule were worth them all!
Nations by themselves are made!

Whispered murmurs darkly creeping,
Hidden worms beneath the shade,
Not by such shall wrong be righted!
Nations by themselves are made!

Sons of Ind. be up and doing,
Let your course by none be stayed;
Lo, the dawn is in the East;
By themselves are nations made!

Why do we not Believe in God ?

[Being the substance of a lecture delivered by Shriman P. V. Kanai M.A.L.L.B. on the occasion of Jubilee Anniversary of the Dev Samaj at Lahore with necessary alterations and additions by the Editor, S.G.R.]

We do not believe in God, because

Firstly, God does not exist, and because *Secondly*, Belief in God is extremely harmful.

The "pious" theists endeavour hard to hush up the voice of an enquirer or a dissentient by protesting that God who is so grand and beautiful and who has been believed in by millions of people for so many centuries must have an objective reality and that it is wrong and unpardonably presumptuous to subject it to rational criticism. According to them, age and votes ought to stand as an unchallengeable guarantee for the truth of this idea. If votes were to decide the truth or untruth of any problem, the followers of such religious systems as Hinduism, Islam, Christianity, Dayanandism, Brahmoism must accept the doctrines of Buddhism, which according to the calculation of a European writer commands the assent of one third of the whole world, but who would do so for that reason? Again, if age determines the worth and truth of a thing or phenomenon, than all our old Hindu superstitions of eclipses, etc., and all our Hindu Social Customs howsoever harmful, must be believed in as right or true. Nor again is "faith" a plea to accept any dogma or assertion as true. If faith were to be retained as a final court of appeal, the monotheistic systems have no right to preach against polytheism, idol-worship, fetish worship, nor against that abominable system called *Vammarg*, for everything can be

justified by blind faith that would smother reason and make dummies and mummies of rational people.

It is therefore essential that power of reason should be used by every rational man and the *scientific method of enquiry* followed in matters pertaining to religion as it is done in others.

The true scientific method by which any sensible man can arrive at truth consists of:—

- (a) Observation of facts.
- (b) Experiment or test.
- (c) Reason *i. e.* Logical or right Inference.
- (d) Reconciliation or consistency with known facts and Laws of Nature.

Now, let us discover the truth about the existence or non-existence of God by the aid of these principles.

1.—God as a Creator is neither observed creating anything, nor that quality is proved to exist in Him by any reasonable test. The very idea of creation, the whole Universe repudiates, because fundamental constituents of Nature *viz Force* and *Matter* are indestructible and hence, *eternal* and *uncreated*. The notion that the Cosmos must have a beginning is a delusion and therefore the idea of Creator of an Eternal Universe is a mere fancy or blind faith only. Now, while the constitution of the Universe makes its Creator impossible, if our theistic friends still want to examine God idea further, let them test the creative faculty of God. If monotheists ridicule the idol-worship in the face of idol-worshippers saying that their idol is a fiction as it is not able even to defend itself, let them stand upon the same ground and test their big God. Let devoted theists here fall on their knees and pray to their so-called holy father in heaven to create now before us all, *a single thing say a blade of grass or a piece of metal out of*

nothing. If He fails, as he does, let them draw the only logical conclusion that he can't do so and never did so and be rid of the false belief in God.

II.—But the advancing march of Science has dislodged some of the theists from the above impossible position and they suppose God to be a *Maker* of Universe out of existing material. They assert that soul and matter are eternal and so is God. God's function lies only in joining them and producing varieties. This is absolutely impossible. For, it is in the very nature of things *impossible* that *force* and *matter* should exist *separately*! They are in their very nature and constitution *inseparable*. In every plant, animal and man, in fact in every particle of matter, we find force as well as matter, for they always exist together in one form or another. No single instance can be cited to the contrary. How then the human soul, which is a kind of life-force, and the life-forces, of trees, animals, etc., could have existed separate from matter till God joined them and *made* them? There is no proof for it. Nature belies it. But if philosophy fails to appeal to our theistic friends, let them *test* this function of God by experimental interrogation. This Universe has materials. Let God *make* one tree or dog or man before us, which we shall mark, whose life-force, or matter may be shown to us existing separately. Or let us place on the table a piece of moist clay; let theists themselves who allege that God made the earth and who hold that God is a maker, show his making power by praying to God to make even a small ball of mud here out of the material supplied! God the Maker, is therefore as much a myth as God the Creator,

III. They say God is All-powerful or Almighty. Now power or force can be known by its function. It either moves or tends to move a thing comparatively at rest or stops anything already in motion. Now, upon this Scientific prin-

ciple, you can without much difficulty *test* the so-called Mighty power of God. Here is a watch on the table. It has stopped. Let God set it agoing or stop my watch which is going? This is a simple matter. Even an ordinary mortal can do this, but can God do so? No. If theists shrink from such *tests*, they have no right to ridicule the most foolish and irrational assertion of any idol worshipper who speaks of the supreme might of his idol. I ask theistic friends if your simple assertions about God are to be believed in, then why should we not believe the assertions of idol worshippers about the powers of their idols? The fact is both the assertions are *proved* to be groundless and *Untrue*.

IV. Again our theistic friends are heard to frequently allege that there is mercy and goodness in the world, because God is their fountain-head and He is All-mercy and All-goodness. Similarly it might be argued that there is cruelty and wickedness in this world and there must be a fountain source of these who is All-cruelty and All-wickedness!! Would the theists believe it? The one argument is as absurd and fallacious as the other. The simple fact is that the noble feelings of mercy and sympathy, etc. have appeared or evolved in *some animals* and *some men*, in the *long process of evolution*, while their opposite feelings of doing wanton mischief or killing others have also developed in some malevolent animals and men and *neither the good nor the bad* feelings or promptings of animals or men, are caused by or gift of God but both the good feelings and the bad ones, are the work of evolutionary or dissolutionary change going on in Nature in which God has no hand whatever.

But the question is, that if there exists any All-merciful and All-good God, can he show his *own* deeds, instead of boasting at and claiming credit for the good deeds of others? Since,

he is supposed to be a *living person*, neither subject to old age nor disease, let Him show His own goodness by His personal deeds. We would be the first to hail Him if it is *proved* that He himself practically does any good to us. But as no imaginary woman, howsoever beautiful, loving and accomplished she might be supposed to be, can do the real work of a real and loving woman, such as the performance of domestic duties and procreation of and rearing up children, similarly no imaginary God, howsoever All-good or All-love or All-merciful he might be supposed to be, can at all show us a *single act* of his so-called mercy or love or goodness when *practically tested* in this world. Remember that mercy and goodness are not mere words or beautiful sentiments to utter and think of, but real forces existing in some men in one phase or another and can be proved to exist there by their golden *deeds* of service and sacrifice, in nursing the sick, in warning others of impending danger, or helping them out of it, removing the ignorance or superstitions of others, and weaning people from moral, social and other inner sins, vices and evils, etc., etc. Now which of these deeds is done by God? Can any body show a single instance, when *in the absence* of kind hearted living men or deceased men or favourable events of Nature, God has himself done any of the good deeds mentioned above? On the contrary there are numberless facts to show that while fellow animals and fellow men have actually rendered help or raised a note of warning in danger, the so-called God has kept dogged but criminal silence, when any calamity has fallen upon man, about which he could get no warning himself. For instance, take the fresh case of the Titanic. Did the so-called God warn the commanders and passengers not to launch the ship for voyage, at a time when the ice-berg was expected to come in its way and strike it? Or did God order the mana-

gers and crew of the Titanic to take with them double or treble the number of life-boats, in view of the certain danger that awaited them? If He could not do so or did not do so, which an ordinary father would have done had he foreseen the calamity, how can God be proved to be an All-loving Heavenly Father? Such a belief is merely based on supposition or *blind faith* and cannot be accepted by really *rational* minds. Humanity has cried in vain in times of distress such as famine, plague, outrage of chastity, earthquake, ship-wreck, etc., for *help* of God, but He has been quite deaf to all pitieous cries! To believe then that God is Good and Loving is mere delusion, pure and simple!—
From the Science-Grounded Religion.

(To be Continued.)

THE SADHU PROBLEM IN INDIA.

The following from the pen of Honorable the Maharaja of Burdwan will be read with great interest by our readers:—

I think no other country is so full of Sannyasis and Fakirs, Param Hansas and Sufis, Sadus and Mollas of all sorts and denominations as India. The reason why in India these people flourish is a very simple one. The life of a tramp is easy in the country. A thief as well as an honest beggar is likely to get alms from any house in India by appearing as a Sannyasi or Fakir; for the people are mightily afraid of being cursed by a beggar if he is turned out without alms. So many idlers, not caring to earn a living by honest industry, put on the garb of a Sadhu and easily maintain themselves by begging. Hence amongst Sannyasis and Sadhus in this country now-a-days, only a few true and respectable men who have

really relinquished all worldly desires and subdued their passions are to be found, as the majority of them are simply beggars, thieves, bad characters, and even criminals evading the clutches of justice. The truth of this fact will appear to any one who takes the trouble to read reports of the detectives and investigating police officers. I have personally known cases where the police arrested amongst these Sannyasis, men who were under warrant for a murder case or belonged to a gang of dacoits.

The regeneration of this class is badly needed in India. I find that Mr. Taul Ram and a few friends of his in the Punjab have taken up the question of educating these Sadhus. Mr. Taul Ram's idea is that amongst the Sadhus many men well versed in the Hindu Shastras and schools of philosophy are to be found and that it would be a good thing to turn such men into social reformers. I am afraid this scheme cannot be a very successful one. It would certainly be a good thing to pick out the educated men from the Sadhus and make their talents known to the world at large, but I doubt if they would be able to do much good by becoming social reformers.

The social reforms much needed in this country are the emancipation and a better education of women; the remodelling of the rules of marriage, etc., and the abolition of numerous rites which whatever their intention might have been in the past, have become meaningless and burdensome in modern times. Such reforms can only be introduced if the Pandits and priests of the different castes are brought to understand the modern needs: and it is for the educated society of men in this country and not for the Sadhus to bring home to the Pandits the necessity of such reforms and modification. For no amount of lectures from Sannyasis or Sadhus or Arya and Brahmo Samajists will have any effect on the present

society until and unless the rich and influential men are educated well enough to understand the wants of society and until they set about in right earnest to work for the bettering of it.

If therefore, instead of trying to turn these educated Sadhus into social reformers, an effort were made to establish religious brotherhoods like that of the Jesuit fathers of the Roman Catholic Church, some really good institutions would be founded. The learned men could in that case turn their attention to the numerous ignorant Sannyasis and Sadhus who have donned the yellow or red garb for fear of being hanged or sent to Jail, and try and make them lead a better life, either by practising penances or what would be far better by gradually increasing the strength of the brotherhood by educating their ignorant brethren. There would thus grow up a community devoted to a mission of charity whose members would go about from village to village teaching and enlightening the poor ignorant folk about God and the living Religion which is the true Religion of India, a few sparks of which can be seen amongst the followers of Dayanand, Ram Mohan, and Ram Krishana, who could not do much better work if they were so easily led to quarrel amongst themselves and thereby waste their energy.

Further it would be a great boon to the country if the Feudatory Chiefs in India or zemindars (with permission of the Government) could start work-houses in India. Such institutions would be most useful as they would give honest occupation to an enormous amount of people in India who have become habitual idlers by leading the lives of tramps or beggars which demoralize them and the country alike. I remember an instance which occurred when I was touring in a certain portion of my estate in November last. It will show how strangely the ranks of the Sadhus are recruited and how many are

forced much against their inclination—to adopt this mendicant life. One morning I noticed in front of the house in which I was staying a young Sadhu under a big banyan tree painted with the usual ochre and sandal paste marks on the forehead, playing on a harmonium. The tunes he was playing were none too religious but smacked of the Bengali Music Hall. In the evening I sent for him and enquired all about his life, where he had been born, at what age he had taken to this order, where he learned to play on the harmonium and how he had picked up such flippant tunes. I learned that his father had been childless for long and in his father's village near Brindaban in the United Provinces, there lived a Sannyasi to whom his father went to pray for children. The Sannyasi blessed him and said he would have two sons, but that as soon as the second son was born he would have to hand over the first boy to the Sannyasi to be made his chela or disciple. According to the Sannyasi's saying two sons were born and this Sadhu with the harmonium was the first child of the villager at Brindaban who kept his promise and gave his eldest son away as soon as the second one was born. This boy who was obliged to be a Sannyasi had after his guru's death come away from Brindaban with a certain rich Babu of Calcutta who had gone to visit the town, and it was in his house that he had learned the Bengali airs and to play on the harmonium and now he was going about from place to place with a harmonium as he was fond of music. He was quite a young man and when I questioned him whether he had worldly desires or not and whether he would like to marry and settle down as a good householder, and still keep up his prayers and follows his guru's order, he was greatly puzzled and kept silent for a time, then his face brightened up and he said; "You are quite right, right, Sir I am not fit to be a Sannyasi as yet

but must go about as one to earn my livelihood." With these words he left my presence and next morning I found on enquiry that he had gone away. Several cases like this have come to my notice as I have always taken a great interest in Sannyasis and Sadhus myself, and I am convinced that steps to reform them will prove most beneficial and save from a deceitful existence many a man who under the pretext of Sadhuhood is leading a wicked life and thereby tainting the good name of Sannyasi, a few genuine holders of which are still perhaps to be found in the holy recesses of the Himalayas. Such pseudo Sadhus as found in India at the present day are danger to society, and I quote a couple of passages from the Shastras to convince the timid and weak ritual-ridden Hindu that the Shastras do not tolerate false Sadhudom. In Daksha Smriti we find a shloka which means:—

Many live under the pretext of being Tridanlin (Sannyasins). But he who is not Bramajnani (one knowing God) is no Tridandin. None should learn from him and none should hear his advice. A real saint is he who has attained to the stage of Sannyasi by performing all the duties mentioned in the Shastras. He alone is a saint and none other. He who having adopted the fourth stage (i. e. Sadhuhood) cannot follow the rules of that order, should be looked down by the community with contempt and banished from the country:—

"He who has become a Sadhu in order to earn a living, commits a great sin, and has to be reborn amongst the lower animals."

There are many such texts in the Hindu Dharma Shastras which clearly show that the ancient law-makers thoroughly understood the evil of false Sannyasism. It would, indeed, be doing a great good to the country if the rich men with help of the pandits and real Sadhus tried and saved from a life of

deception and degradation those men who under the pretext of holiness are leading a life of immorality.

University of Madras.

CONVOCATION ADDRESS.

We take very great pleasure in presenting to the readers of the *Maha-Bodhi Journal*, the following extracts from the Convocation Address delivered by the Revd. A. F. Gardiner, M.A., Vice-Chancellor of the Madras University, on 21st November, 1912.

In harmony with His Imperial Majesty's express desire to conserve the ancient learning of this land, the claims of the languages and literatures of South India, native and naturalized, have received the foremost consideration by the University of Madras. This is a field of inquiry which affords unique opportunities for local research and holds out promise of a degree of success which it would be difficult to attain elsewhere. The claims of other departments of research in closer touch with the professional and industrial life of the community have been temporarily waived in difference to the prior claims of pure learning, but will assuredly be honoured worthily as time and circumstance permit.

The preference thus given to Oriental Languages is an inevitable corollary of Lord Macaulay's famous Minute of 1835, in which it was decided once and for all that the English language should be the medium for higher education in India. The only languages seriously considered as possible alternatives at that time were Sanskrit and Arabic, the classical languages flourishing in the land. The latter was rejected because it was as foreign as English and less effective, while the claims of the former were disputed on the ground that it had

been dead for thousand years, during which a large proportion of its literature had been written—a literature great indeed in matter, form, and spirit, but deficient in certain departments and not greater in any than the literature of England.

But although the local demand for learned research in the department of Oriental Languages is great (as the recent proposals of the University testify), yet the need for the popularization of useful knowledge through the vernaculars is even greater.

Though there never was (nor has been any intention on the part of the British Government that English should be generally substituted for the vernaculars—even if such a policy were remotely practicable—yet the competition of the vernaculars could hardly be taken into account in deciding upon the means of higher education. But their claim on the further attention of Indian Universities has always been great and cannot be ignored with impunity.

Language is the sole channel through which we communicate our knowledge and discoveries to others, and through which the knowledge and discoveries of others are communicated to us.*

If the principles of Western civilization and the discoveries of Western thought and science (which are of universal, not merely local, validity) are to permeate this land, it will not be through English or Sanskrit or Arabic. The enlistment of the vernaculars is an indispensable element in national enlightenment. For while on the one hand the function of English is to unite in one enlightened body those who participate directly in the learning of the West, on the other hand the national assimilation of that more accurate information and wider culture can be effected only by calling in the aid of the vernaculars. At present there

* George Campbell, *Philosophy of Rhetoric*.

appears to be a danger that the English language which is a bond of union among the favoured few may become a barrier of separation between them and their less fortunate fellow-countrymen.

The fascination of European culture and education exerts so strong an influence—due partly to worthy, partly to unworthy motives—that there is a clear disinclination on the part of University students to select optional courses of study in their own languages, though it would be difficult to determine how far the education of an Indian could be considered in any sense complete without an adequate acquaintance with one or other of the languages and literatures which have sprung up in his native land or have become acclimatized to it.

To the influence of those literatures is largely due all that is good and beautiful in Indian life and the preservation of such influence and of its sources should accompany the infusion of the elevating and inspiring elements of Western culture. Otherwise there would appear to be a real danger that by their education the sons and daughters of India may forfeit the most precious portion of their glorious heritage.

The history of University education in India during the past half-century is a record of rapid advancement along every line of national thought, and the Universities may claim to be the most fruitful source of inspiration for intellectual, social, and ethical progress; but at present it cannot be denied that the English-educated class have to a large extent failed to adjust their enlightenment to the needs of their fellow-countrymen. As an evidence of such failure there is a striking absence of individual effort, of originality, of stimulating thought and imagination on the one hand, and on the other among those not so educated a widespread suspicion and distrust of all rational reforms based upon the knowledge that is imparted by English education.

Graduates of the year, it is my duty to-day to exhort you to conduct yourselves suitably unto the position to which by the degrees conferred upon you have attained, I congratulate you on having for the most part attained a standard of proficiency in the vernacular languages of South India, for the diffusion of knowledge through those vernaculars is one of the foremost duties of graduates. There is an imperative need of translating and accommodating that knowledge to meet the needs of the masses, and unless this task of interpretation is undertaken the moment of inspiration may be irretrievably lost.

There is much in the old vernacular literatures that exerts a reactionary influence and withholds the benefits of the new learning and culture from the country at large. The time is ripe for the renaissance of those vernaculars as living forces with a renewed vigour and a wider range. While the system of education through the vernaculars is already considerable and is increasing with the rapid extension of elementary education, the present supply of sound modern literature and of instructive lectures in the vernaculars is scanty and soon exhausted. And yet the vernacular seems destined to remain the spoken and written language of the larger part of the educated community. The literates in English in this Presidency do not number one in every 150 of the population, and for every literate in English there are eleven literates in the vernaculars. The vital importance of female education and the almost incalculable influence of the women of India in Indian life have frequently been emphasized, but only 4,000 Hindu and Muhammadan women, and 9,000 Christian Indian, out of a total population of over forty-one millions, can read and write in English. The very imperfect knowledge of most of these literates in English further discounts their number, already insignificant in itself.

There is yet another influential section of the community to be considered in the application of such a test, for

the wealthy as yet hardly appreciate the value of a University education† to their children.

Every graduate of the University becomes directly or indirectly, deliberately or involuntarily, a teacher of the people, and the extension and improvement of English education will serve only to alienate the interest of the masses and to accentuate their prejudices unless it appeals to their hearts and minds in a form that can be readily understood and appreciated.

The vernaculars are in a malleable and plastic state, capable of receiving the impress of new ideas, and the national demand for their modification and enrichment is insistent.

Buddha, Buddhism and Burma.

The American Baptist Mission Press at Rangoon has published a booklet of 46 pages under the above title. The first portion deals with Buddhism of the "Buddha and the Buddhism of Burma" by John McGuire, D.D.; the second portion deals on "Gotama Buddha and the changing of the Truth" by F. D. Phinney, M.A., McGuire is a Driver of Donkeys and Phinney is a mad American. The place suited to them is an Insane Asylum. The booklet has been widely circulated in Rangoon. English speaking Burmese Buddhists in Rangoon have been provoked by abusive language used in the booklet against the GREAT TEACHER, SAKYAMUNI, BUDDHA; they have held a meeting in the Great Golden Pagoda at Rangoon condemning the booklet.

The two writers are fanatical water Baptists of the dung beetle type, who

deserve no better treatment than what was given to the intoxicated dung beetle which had the insolence to challenge an elephant to combat. Thought the elephant here is this dirty little insect intoxicated after having drunk the remnants in a toddy-pot, not knowing my strength, challenging me to an encounter. I can by my trunk crush it; or I may trample on and kill it. In doing so I soil myself. All that it deserves is to drown it under my droppings. So saying the elephant turned his back and let fall some droppings on the intoxicated beetle!

Americans like Phinney and Johnny deserve a whacking on their backs. They are like mischievous school boys. Half educated, ignorant of the first principles of psychological Truth, working for their bellies, they are actuated with no other motive except that of vilification. Contemptible brutes they are. They talk of a God whose existence we do not want to deny; but we pity the poor god for having such cowardly messengers as our Phinney and Johnny. These men are insolent and impertinent. They behave like cads. No wonder Christianity makes no progress in Asia except among the Pariahs and the outcasts in India, China and Japan. For a sane, person who aspires to be morally and mentally progressive association with men of a low type like our Phinney is contaminating. What is there to learn by coming in contact with these moral lepers. Their Christianity is only acceptable to Asiatic Pariahs. It began among the low, illiterate, drunken fishermen of Galilee, the backwash of Palestine, which again is the backwash of Asia. "Can anything good come out of Nazareth?" For three hundred years the Buddhists have had experience of the pagan ways of Christians. They are brutes in human form. Wherever the European Christian goes he exhibits his savage qualities. "Not for him to

† *Census of India*, 1911, vol. xii. part 1.

dole out his coat, his hat, his boots to the wolves to distract them while he saves his skin. He takes his whip and goes gayly and confidently full of joyous rage, to lash the brutes to their dens."

The Englishman is the worst embodiment of all that is savage. We had an idea that the Americans were superior to the British type; but Phinney and Johnny have become demoralised by long association with Anglo-Indians in Burma.

Our advice to our Buddhists Brothers in Burma is to begin at once bombarding Christian fortifications. Carry the war into the enemies camp. Print tracts against the parasitic faith of the fishermen of Galilee and distribute them by the million in and outside Burma, point out to the Burmese the immoralities and the "devilish brutalities" perpetrated in the big cities of Christendom by the followers of Christ. Away with these brutes. They are wolves in sheep clothing.

ANAGARIKA DHARMAPALA.

Allahabad University.

THE CONVOCATION ADDRESS.

THE CHANCELLOR'S ADDRESS.

Let us begin with primary education. We hope to see it widely extended as rapidly as respectable teachers can be procured and trained. For that purpose we must establish more training centres and above all we must provide for a scale of pay which will enable our primary schoolmasters to live in decency and self-respect. There is no reform with stronger claims upon us in common humanity and in the interests of the rising generation. Then we cherish the belief that primary education could be made much more serviceable to the

people if it took more account of the needs of the agricultural and artisan classes. A proper system of primary education should provide suitable instruction, not only for the children who will use the primary school as a stepping-stone to the secondary school and thence ultimately to the University, but also for the children whom it is not desired to withdraw from or make discontented with their ancestral callings. The subject is beset with difficulty, and the precise method of approaching it—whether by a general simplification of courses in the primary schools, or by the establishment of separate courses and classes, or even by having separate schools for the children of agriculturists and artisans—has yet to be ascertained. It is clear, however, that our schools at present do not attract the children of these classes as we should wish, and it may be that this is due to the unsuitable character of the education we offer. A system which, while avoiding scholastic curricula, would aim at guiding the self-activity of the young mind, and at imparting such simple knowledge as will be useful to them in their daily work, and will help them to avoid the petty tyrannies of life which ignorance engenders, might conceivably do much to overcome the indifference with which the rural classes now regard education. Such, in the barest outline, are our ambition for primary education. There are many details yet to be considered; and during the present cold weather we hope to have the advice of a conference of officials and non-officials interested in this branch of our work.

SECONDARY EDUCATION.

In regard to secondary education, there is little to be said except that we are anxious to give all reasonable inducements to private endeavour. It is difficult for Government to gauge the true demand for this class of instruction, and it would be impossible, with the resour-

ces at our disposal, to cover the whole field. There are gratifying signs of increasing activity in this direction among private groups and sections of the community. High schools for different castes or religious bodies are springing up, and seem to me to deserve all encouragement; for it is at this period of life that the formation of character can best be served by the discipline of a common faith and communalities. There will be no backwardness on the part of Government to assist such efforts, on proof of sound education and good morals. But on one point we may justly insist, that these schools and all our high schools give something more than lip learning. Their scholars are at the age when habits are most easily moulded; and it must be one of their first duties to inculcate obedience, manners and cleanliness. To this end, proper boarding houses or hostels, in sanitary order and under the personal supervision of trusted masters, will gradually become a condition of our grants-in-aid.

TECHNICAL EDUCATION.

Technical and special education are subjects on which I need not occupy your time to-day. They, and the equally thorny but, to my mind, all important subject of female education, hardly lie within the purview of the University, though I am confident in the advice and, if necessary, the assistance of the University in dealing with them. For almost the exactly opposite reason I do not propose to touch on collegiate education; its characteristics follow so closely the requirements of the University that no discussion of them without previous consultation with you would be seemly. Here also, however, I may say how deeply I am impressed by the need of exhibiting in our colleges those qualities which no book-study can impart. Some of our colleges already do a great deal in this way, others do little; all of them could do more. Good manners, courtesy, cleanliness in person and in

surroundings, self-restraint and self-respect—those are infinitely greater gifts than a knowledge of Hegel or the binomial theorem: and is it not possible for all our colleges to put them in the fore-front of the battle? Members of the University, I leave the question in your thoughts. Government will do what it can, by making grants for the improvement of the pay of teachers, by building hostels, and by pressing for adequate supervision. But the in-dwelling spirit from which these virtues flow must spring from the minds and influence of those who have the College under their daily care.

SIR JAMES MESTON AT ALIGARH.

REPLY TO ADDRESS.

STRIKING SPEECH BY THE
LIEUT-GOVERNOR.

Aligarh, Dec. 4.

Continuing the reading of the address from the Trustees of the M. A. O. College, presented to Sir, James Meston at Aligarh, the Nawab of Rampur said :—

The preservation of the fundamental principles of the Aligarh movement is our most sacred trust, which it is our duty to safeguard. But we do not minimize the nature and extent of our difficulties, or under rate the seriousness of the situation. There was a time when the principles of the Aligarh movement prospered and flourished in a congenial atmosphere which they breathed on all sides, but those conditions appear to have changed and a new spirit and new forces are setting in, rendering the maintenance of our traditions and ideals more and more difficult. But we are convinced that the

present situation is only a temporary phase in that period of transition through which we, along with the rest of India are passing with such bewildering rapidity ultimately to reach a grand and glorious future under the blessings of the British Government. At a time such as this we humbly pray to God Almighty that we may be able to give a good account of our great trust which we regard as the most valuable asset of our community in this country.

Your Honour, apart from those problems to which we have referred in general terms, the matter which is engaging our chief attention and causing us serious anxiety is our inability to meet the growing demand of the youths of our community for admission into their national College. We had to refuse this year about 700 applications for want of accommodation and adequate staff. We cannot but regard this as a most serious outlook for the future not only of this institution, but of the whole community—firstly because it deprives a large number of the most promising Moslem youths in different parts of India of the benefits of that education and training which are available here only and by means of which alone new life and light can spread into and reach the distant parts of our community; secondly because it is depriving us of the support and sympathy of many old friends who are naturally annoyed at the disappointment of their sons and relations who are refused admission every year.

MORE COLLEGES.

The only solution of this difficulty is further expansion and adequate provision for necessary accommodation and staff. We fully realise the fact that the present College has already approached the limits of reasonable extension. It will, therefore, be our chief endeavour, so far as our means and circumstances will permit, to open more colleges here

with a separate staff and establishment. These are the lines on which our expansion in the future will proceed. The time is now ripe and we are ready to make a beginning in this direction. But for all this we require adequate funds which are our greatest need.

We do not propose to touch upon the question of the proposed Moslem University on this occasion as it is still pending before the Government of India. The whole question is to be considered by the representatives of the community next month, when it will be submitted to the Government for final settlement. But whatever be the ultimate issue and decision in this matter, our course as Trustees of this College is clear. In any case the expansion and completion of our educational scheme have to be pushed to its legitimate and ultimate end, and this College has to be thoroughly equipped as a central national institution in the proper sense of the term. And this has to be done soon otherwise it may fail in its purpose and forfeit the confidence of the community. We therefore, desire, and we hope deserve, the support and sympathy of all our patrons, benefactors, friends, and well wishers in this great enterprise, (Applause).

Your Honour, we may be permitted on this occasion to lay before you one of our urgent needs, and that is the question of the land we badly require for our school buildings and boarding houses proposed to be built at a distance from the College and for these we wish to acquire land sufficient for our future development and expansion. The site and locality have already been chosen and we trust will meet with your Honour's approval.

WOMEN'S EDUCATION.

Your Honour, we are sure you will be pleased to learn that Aligarh is destined to become the centre of another important movement connected with our edu-

cational programme, namely the cause of female education in our community. The girls school for the education of the daughters of the Mahomedans of India was started here some years ago and is now to be located in a spacious new building soon to be finished which will accommodate about 75 resident female students. The school is established on the principles of the residential system and will be put under the charge of a European lady superintendent. While the general supervision of the institution is vested in the Trustees of the College, the direct management is entrusted to an independent association consisting of members specially interested in the movement who have taken an active part in the advocacy of the cause. The secretary of this association, Mr. S. H. Abdullah, B.A., LL.B., is one of the Trustees of this College who has worked most zealously from its very inception, and a great deal of the success of this school is due to him and to Mrs. Abdullah. The movement has had from the very beginning the patronage and support of our enlightened and broadminded benefactor, Her Highness the Begum of Bhopal, who takes the keenest interest in the welfare and education of her sex. We may further mention here that the States of Bhawalpur, Khairpur, and Tonk have also helped the school liberally.

In conclusion, we again beg to thank Your Honour and Lady Meston most heartily for the trouble you have been pleased to take this morning in going round the College and in listening to our submissions with such gracious attention and kind interest. May your term of office prove to be a period of many blessings for the people of these provinces in general and for this institution in particular. We earnestly hope that the Trustees will have the privilege of your Honour's gracing this institution with your presence as often as the onerous duties of your high office may happily permit.

SIR JAMES MESTON'S REPLY.

His Honour, who received a great ovation, said :—

Your Highness, Nawabs, Raja Saheb, and gentlemen,—It is with feelings of no ordinary pleasure that I find myself in Aligarh to-day. If there is one side of my work in the United Provinces to which I look forward with deeper interest than another, it is the advancement of true education: and here in the Mahomedan Anglo-Oriental College we have a great and far-reaching experiment in education to which there is no precise parallel in India. I have, therefore, looked forward with delight to revisiting Aligarh after an interval of many years. When last I saw it Mr. Neeck, whose memory is still warm in the affections of many of you had just died. He had left behind him an enthusiasm and efficiency which have never since been surpassed. But the numbers were small, some of the chief buildings were incomplete, and the courts of the college were cumbered with bricks and lime, the earnest of development schemes with which the Trustees were then aflame. To-day I have seen the fruition of many of these schemes—a college greater, statelier, and richer than we thought of in those days—and the mind naturally reverts to the pious benefactors and the earnest workers whose generosity and toil have accomplished these results.

SOME DEVOTED WORKERS.

In your address you have enumerated some of the donors with a seemingly gratitude for their munificence, and you have also in your thoughts the devoted men who give their time and energies and hearts to the actual working of the college. Foremost among these latter, in recent years, has been our old friend, Nawab Mushtaq Buzam. He laboured with a single mind for the advancement of the college until failing health withdrew him from his heavy task, and I am rejoiced exceedingly to see that the

is able to be here with you to-day. And here you will allow me in passing to say a word of thanks to the public-spirited gentleman who took up Nawab Mushtaq Husain's work and is carrying it on till the permanent successor is available. We know how Nawab Muyammilullah Khan can spare the leisure which the work of Honorary Secretary absorbs, and I am sure that you all appreciate his patriotism in coming forward to help you at this time.

If the pleasure of being here could be enhanced, it has been enhanced by the cordial welcome which you have offered me. I am highly sensible of the honour which you show me in coming, many of you from long distances and at much inconvenience, to meet me. Your Highness has left the heavy cares of state, Your President, my old friend the Nawab of Bahawalpur, has come from distant Jaipur, in spite of the discomfort which travelling causes him. My good friend the Raja of Mahmudabad has put aside for the day the many anxieties which beset him, and others whom I see among the Trustees have made no small sacrifice to join our gathering to-day. I warmly appreciate their courtesy, and I thank you from my heart for the pleasant things which you have said about me personally. It will be, I trust a recurring pleasure to exercise my privilege as patron and to visit the college whenever I can usefully offer you my assistance. I have no desire for inquisitorial interference: but I personally think that a closer association between the local Government and the governing body than has recently prevailed will be of advantage to both of us.

A REMARKABLE ADDRESS.

The address which Your Highness has just read is a remarkable document. It narrates the principles on which your founder based his scheme of education. It touches on the difficulties which you realize in carrying those principles in

practice. It affirms the principles and expresses your determination to surmount the difficulties. It then dwells on the administration of the college and on some of the pressing problems with which you are confronted to-day. Gentlemen, I do not know which part of your address commands my greater admiration—the soundness of your proposals for the future, or the sureness of touch with which you describe the present. But whether you deal with the present or the future, I note with sincere approval your unflinching adherence to the two great axioms on which this institution is based and which its name embodies—loyalty to the British Government and the regeneration of Islam by a liberal Education. If you continue to abide by these principles your difficulties must disappear.

THE QUESTION OF ACCOMMODATION.

In replying to your address I shall invert the order of your subjects, touching first on your executive problems, and then going on to those wider issues which are troubling your thoughts and mine. My tour of the college to-day has given me not only a morning of consuming interest, but also some helpful light on the administrative problems to which your address alludes. The most urgent of these is the question of accommodation. In this respect the first obvious need is removal of the collegiate school to another situation and its complete segregation from the college. The mingling of the school boys and the students is thoroughly bad for both, and I am glad to hear that revised plans for the new school are being pushed forward. I have seen your proposed site; and it seems to me perfectly suitable, though probably expensive. You received a grant of Rs. 20,000 for the new school as far back as 1906, and through the generosity of the Government of India we shall be able to hand you a further sum of Rs. 1,20,000 whenever the necessary land is acquired and

the plans and estimates are settled. You will no doubt bear in mind the need for all reasonable economy in the structure in view of the importance of proper equipment and a competent and adequate staff. The removal of the school, however is only a preliminary step in your policy of expansion. You consider that the college should be, to quote your own words, "thoroughly equipped as a central institution in the proper sense of the term." I take this to mean that you wish to make education at the college available for Mahomedans from any part of India and from some other remarks in your address I gather that you have abandoned or modified the policy which you formulated in 1909 of endeavouring to establish Mahomedan colleges in other provinces working up to the B. A. and B. Sc. standards, and of making provision at Aligarh for postgraduate studies. The question, however, touches rather closely on one of the issues in connection with the proposed university at Aligarh, and for that reason I shall not pursue it further at present. In any case what is actually happening is that students are flocking to you from all over India and even from beyond its borders. You cannot possibly take in all who ask for admission, as the numbers would be incompatible with either proper hygiene or proper teaching. I presume also that you cannot even now keep your classes down to 45—the figure which you desired to fix, and perfectly rightly, as a maximum in 1909. This being so, your desire to expand your number and to limit your classes points, in your opinion, to no other possible course than the one you mention, namely the foundation of another college. This courageous conclusion raises large and important questions which I shall be very glad to consider with you in detail. It would be premature for me to say more at present than you may count on the continuance of that benevolent interest and ready help which the Government

of these Provinces has always shown in whatever sound and useful project you may place before them.

There are certain minor points in your address as well as certain matters of detail which crossed my mind when I was inspecting the college on which I hope to have an opportunity of private consultation with the Trustees. I will conclude this portion of my reply by expressing my sincere gratification that you are taking up the question of female education. I am sure that in time you will find the labours of your college incomplete for the well-being of your community unless you are able to supplement them by provision for better education and better medical aid to those members of your race whose destiny it is to become the mothers of the future generation.

FEW WORDS OF ADVICE.

Now, gentlemen, I come to matters of a different moment—to the matters which have been chiefly instrumental in bringing me to Aligarh to-day. It had originally been my intention to visit the college at leisure in the course of a regular tour in this part of the provinces later in the season. But since I took up my office in September last I have been hearing a great deal about the college both from its friends and from its critics in connection more especially with the wave of deep feeling which is passing over the Mahomedan world to-day. What I heard left me both as patron of the college and as a warm friend of the Indian Mahomedans no option but to come here without further delay to consult with you, the representative of Mahomedan thought in these provinces, and to offer you whatever help and advice are at my command. I knew and revered the great Saiyed—that noble and farseeing patriot whose spirit is with us here. I knew and received in my earlier days no small kindness from many of his personal friends and chosen companions,

such as the Hon. Maulvi Zainsul Abuin, who has long since passed into rest. I have watched and worked with hundreds of Aligarh students. I have had many anxious consultations with those who held Aligarh dear, and who fear that all is not well with her. I can thus claim some first hand knowledge, not only of the hopes and purposes of the wise men of the past, but also of the influence, which your college is having on the life and character of your community. And this knowledge has begotten at once affection and alarm—affection for the ideals which Sir Sayid Ahmad bequeathed to you, alarm at the danger by which these ideals are jeopardized. I see those dangers and I feel that I should be no patron of your college, but an incubus—not a friend of your community but an enemy in disguise—if I failed to tell you frankly where, in my opinion, the dangers lie and where I look for the remedies. Whether you take my advice or not rests with you. I cannot take over your responsibilities, but my offer of help is disinterested and sincere.

SYMPATHY FOR ISLAM.

All who know Islam know the suffering of their hearts to-day. It would be wrong for me to discuss the causes of that suffering here. With admirable restraint you have refrained from any reference to it in your address, but this much you will let me say, that the British Government in India are not callous observers of her distress. The people of Islam are a proud people; they are proud of that great mediaeval empire which starting in a little valley among the sands of Arabia, grew until it challenged the mighty power of Rome itself. They are proud of the civilization and literature with which Arabia endowed the world. They are proud of the ancient glories of Cordova and Damascus and Cairo. They are proud of the beautiful city on the Golden Horn, which was wrested from the

Byzantine Emperors four and a half centuries ago and which ever since has been the centre of Mahomedan sovereignty and its faith. For us British the pride which we have in our own history gives us a fellow feeling with the pride of Islam. And now that your pride is veiled in pain, our sympathy follows you silently, but none the less sincerely. We hope with you that the worst is past. We ask you to turn your eyes to the bright gleams that radiate the darkness of the last few months. Look at the patient heroism of the Turkish troops amid their terrible privations, shortage of clothing want of food, ravages of disease. Look at their unflinching courage in battle, their splendid coolness in retreat. Let me read you the following tribute from the War correspondent of the 'Times' with Nazim Pasha's army. Writing of the gigantic battle of Lule Burgas, he says :

"I was much interested by the way the Turkish supports moved into position. Wave after wave in loosely outshaken lines they worked with callous movement up to the position, and then took cover to form firing lines. Men dropped here and there but there was no checking and no confusion—it was a methodical facing of death. At 1 o'clock in the afternoon Torgut Shevket had withdrawn his guns and dissipated the strength he had collected for a counter stroke. In ten minutes the guns were clear, excepting those left in position, which held on gallantly, and then the division began to fall back. It seemed as if the Bulgarian gunner had been expecting it. From under cover the Bulgarian guns opened on the concentrated Turks in a furious blast. In all my long experience of the miserable scenes of war I have seen nothing finer than the retirement of the Turkish Infantry. Just as they sauntered into action, so did they saunter out beneath this seathing punishment. There was no mass formation in the retirement.

It seemed as if suddenly the whole downland had become people with men in hundreds, but they were all shaken out in a wonderful extension and seemed to care nothing for the rain of metal which swept down upon them. Slowly deliberately, and with indomitable dignity the Turkish Infantry retired, and we retired therewith. Already we were far from the line of communications whereby the story of their bravery could be transmitted."

Surely a race that produces a soldiery of whom this can be written is a race to be still proud of—a race which under wise and enlightened guidance has yet a glorious future before it.

MESSAGE FOR INDIAN MAHOMEDANS.

The recent tribulations of Islam, however have another and deeper message for the Mahomedans of India. It is this message to which I now ask your earnest attention. If the misfortunes of Persia and the calamities of Turkey have taught us anything, they teach us that a nation cannot live on prestige and on tradition of memories of past glory. The fierce competition of modern life brushes this aside and yields the palm of success to strength and efficiency alone—to strength which is moral as well as material, to efficiency of mind as well as of body. It is these qualities alone that can save Islam, and the first duty of Islam is to reach after them, laying aside its regrets, forgetting its wounded pride. It is the business of every true Mahomedan not to whine or talk large or fly into ineffective tirades on paper but to play the man, to close up the ranks, to cease from wasteful discussion to put down extravagance and, above all, to prevent the weakness of the present generation from infecting the young, and to give them a clearer vision of duty and a better chance in life than their fathers inherited.

OPPORTUNITIES OF INDIAN MAHOMEDANS.

The opportunities of your Mahomedans in India as your address truly says, is unique. You are sheltered from external aggression under the Crown of England. It requires no devastating revolution for you to enter on the path of reform. The way is open and the hand of encouragement is on your shoulder. Progress may be slow in your day, but you can at least clear the course for your sons and save them from some of the mortification which you have had to suffer. That, then, is what I ask you to do through the agency of this great College.

TRAVANCORE.

EDUCATION IN TRAVANCORE.

We take the following from the Report of the Director of Public Instruction for the year 1087 M. E. published by the Travancore Government:—The total number of recognised schools rose from 1,648 in 1086 to 1,698 in 1087, and the strength from 1,59,668 to 1,78,775, showing an increase of 50 schools and 19,107 scholars. The increase was mainly in the departmental schools. The departmental schools increased in number from 517 to 703, and in strength from 79,529 to 1,06,215; the aided private schools also rose in number from 805 to 837, and in strength from 56,491 to 59,902, the number and strength of unaided (but recognised private schools falling from 326 and 23,648 to 158 and 12,658 respectively. It is satisfactory to note that the number of the private schools on the aided list has increased. The increase in the departmental schools was chiefly in the elementary schools, of

which as many as 181 were newly opened during 1087. There was an inappreciable increase in the number of scholars in the college classes, and some increase in that of high schools. In elementary schools, however, the strength rose from 1,45,659 to 1,64,253, an increase which was nearly three times more than what it had been in 1086. In regard to elementary education, a satisfactory feature was the decrease in the number of schools with a single class and the increase of those with higher classes, the policy of discouraging single class schools being continued and grants being given to them only on condition of an additional class being opened as early as possible. The accession of strength, in the higher classes was not spasmodic and gratuitous, but showed that vernacular education has been advanced by the introduction of the Education Code. The Government regret that the Educational Boards, which were set up for facilitating the progress of elementary education, have not shown any activity and say that, if the Inspectors put forth efforts in this direction, these bodies would not fail to respond. In their review of the progress made in education in the State after the introduction of the Education Code, the Government state that the first object—the gradual extinction of unrecognised schools—is on a fair way of fulfilment. The training of teachers, improving their pay and prospects, bringing the whole body of teachers under greater discipline by a system of issuing licenses, the revision of the curricula of studies, the supply of suitable text-books, the improvement and strengthening of the controlling and inspecting staff—have all been attempted and are in progress. As for stimulation of private effort, we are told that the scale of grants, in aid provided in the Education Code has brought many more schools under the aided list, the increase in the volume of aid given to the private schools being 21 per cent.

It is stated by Government that, with a few exceptions, managers of private schools have accepted the Code in a loyal spirit and have tried to the best of their ability to work up to the conditions laid down there.

Board of Sanskrit Examinations.

FIRST CONVOCATION.

LORD CARMICHAEL PRESIDES.

The first Convocation of the Board of Sanskrit Examinations was held on Tuesday evening at the Sanskrit College under the presidency of His Excellency the Governor of Bengal. It was designed on the line followed by the Calcutta University, at its annual Convocation. The yard of the College was laid out into a nice meeting ground. The massive columns, the walls, the stair cases, within and around the venue, were set off to their best advantage, decorated with coloured drapings and artistically-painted carpetting. These were relieved by palms, which dotted the yard at regular intervals. The seats were arranged in the same way as at the University Convocation. Though the first function in connection with the Board of Sanskrit Examinations, the management was as it could be possible within the time at the disposal of the organisers, the main spring being Dr. Satish Chandra Vidyabhushan, young but deeply erudite Principal of the Sanskrit College. Consistently with the present and gradually-increasing enthusiasm for the revival of Sanskrit learning, felt by the people of India representing all classes of the Hindu people, and the kind and generous patronage extended to it by the benignant government, the gathering on the occasion was as heterogeneous as it was

large. Along with the most beloved Governor were ranged a good number of high officials European and Indian, judicial as well as executive. There were, besides, in fair number of European educationists, ladies and gentlemen, including a French lady, who is a profound Sanskrit scholar, on a visit to this country, Dr. Oldenburg, the distinguished Sanskrit scholar, Professor Forsyth and Dr. Thibaut. The Mahomedan and the Parsee communities were represented by their cream, the Hindu society by their ornaments, scholars in oriental, or occidental learning or in both. Sanskrit learning of the orthodox type was very largely represented by scholars, hailing not only from the various parts of Bengal and Assam, but also from the sister provinces. The naturally cool atmosphere of the meeting was heated by the breath of the seething mass of humanity, which not only overcrowded the yard, but left no space unoccupied at the corridors, the approaches, the doors of the classrooms, both down and upstairs. There were even people, who were found to stand at points from where no view of the meeting could be taken. They preferred those miserable positions to going away absolutely disappointed, for at least to make the best possible use of their hearing, though sight was practically lost to them.

Dr. Vidyabhushan planned an academic costume with a head-gear peculiarly suited to the graduates, who, though varying in caste and class and custom, according to the different provinces, they came from, looked as if they belonged to the same class, equalized by the same "esprit de corps." These graduates numbered 680 composed of Bengalis, Assamese, Guzeratis, Madrasies, Bombayites, Beharis, Uriyas, and people from the provinces of Agra and Oudh. Though the Byahmin element preponderated, there were also Kayasthas and Vaidyas amongst them. A

girl amongst the recipients of the diplomas, happened to be the centre of attraction. As she was presented, the meeting rang with loud cheers that lingered for full one minute. The girl is 13 years old, only daughter of Babu Chandranath Sen, Head clerk to the Inspector of Schools, Chittagong. Her parents are practical "Brahmacharis" who live in the hermitage of Purmanando Swami at Chittagong. The girl has been meant by her father to live an ascetic life. She received her diploma in Sanskrit grammar.

The candidates were presented by the Secretary to the President, Mr. Justice Mookerji, with a Sanskrit "sloka" adopted as the formula for the purpose. The diplomas were then conferred by the President, for proficiency in the Vedas, Philosophy, Puranas, literature and grammar.

SIR ASHUTOSH'S SPEECH.

The President then made the following speech :—

Your Excellency, Ladies and Gentlemen,

It is with feelings of considerable embarrassment that I rise to address this learned and cultured audience. My difficulty arises principally from the circumstance that if I deliver my address in my mother-tongue, I shall not be intelligible to Your Excellency and to my European friends; on the other hand, an address in English will be wholly unmeaning to the great Sanskrit scholars who are the chief ornaments of this assembly. They have, however, extricated me from this difficult situation and have asked me to speak in English subject to the condition that Dr. Satishchandra Vidyabhushan will hereafter communicate to them the substance of the few observations I am about to make.

Our first duty on this auspicious occasion is to accord to Your Excellency

a most cordial welcome, and to express our gratitude for this practical proof of the interest you take in the cause of promotion of our ancient learning. I call this an auspicious occasion, because this is the first of what will be a long series of successive Convocation of learned Pandits, the depositories of the Literature, the Philosophy and Science cultivated by our great scholars of past ages. It is impossible for me to utilise this occasion for even a rapid survey of the progress of Sanskrit learning in this province during the last century. It is sufficient for my present purpose to recall to mind that immediately after the establishment of the British Government in this country, men of the highest eminence and attainments such as Sir William Jones, Henry Thomas, Celebrook and Horace, Hayman Wilson, devoted themselves with surprising zeal to the study and investigation of Sanskrit learning in its various departments. The researches of scholars like these revealed a new and fascinating field of enquiry, the importance of which our Rulers were by no means slow to recognise. The result was the foundation of the Sanskrit College at Benares, which was at that time within the Presidency of Bengal and was as now the great centre of light and leading in Sanskrit studies, followed by the establishment of the great College where we are now assembled under the presidency of Your Excellency. Ever since then, for more than eighty years, the Sanskrit College of Calcutta, under the guidance of its successive Principals, many of whom have been men remarkable for breadth of culture and depth of scholarship, men like Iswarchandra Vidyasagar, Edward Byles Cowell and Maheschandra Nyayaratna, has served as the great central academy for Sanskrit learning in Bengal Behar and Orissa. But although the Pandits throughout the Province looked up to guidance from the Sanskrit College and acknowledged its leadership the element of unity and cohesion

amongst the entire body was absent in a remarkable degree. In each District, in each centre of Sanskrit learning, the Pandits worked independently, without reference to fellow-workers in other seats of learning and as might have been anticipated under these circumstances, not only a generous rivalry but sometimes unworthy jealousy prevailed in many places. It was not till 1878 that upon the suggestion of Pandit Maheshchandra Nyayaratna, the Bengal Government took the first vital step in the process of co-ordination of these diverse and not infrequently repellent elements. The introduction of the system of Title Examinations in Sanskrit by the Government of Bengal gave a great impetus to the advancement of Sanskrit learning and marks a notable epoch in the progress of Sanskritic studies amongst our Pandits of the present generation. The new system, it will readily be understood, had to be worked slowly and cautiously, and even the titles which were conferred on the results of the various examinations had to be substantially modified and an entirely new denomination adopted in less than six years. But it must have been patent from the very outset, to all persons interested in the true progress of Sanskrit learning amongst our Pandits, that the institution of the examinations and the recognition of proved merit by the award of titles were wholly insufficient for the full achievement of the end in view. It was essential to secure the proper training of the students, and in order that they might be regularly trained, it was equally if not more essential that the students as well as their teachers should be adequately rewarded and properly maintained. The progress, however, in these directions, as I have already indicated, was slow, and it was not till a dozen years had elapsed since the establishment of the examination system, that the first systematic survey was attempted of the Tols or Sanskritic Schools and Aca-

demies throughout Bengal, Behar and Orissa. It was most fortunate that this preliminary survey was undertaken and accomplished by so far-sighted a scholar as Pandit Maheschandra Nyayaratna. It became manifest from his valuable report that there was a striking diversity in the character and extent of the courses of study pursued in these Institutions, and, that while it was necessary to avoid a dead level of uniformity, it was incumbent on those interested in the further progress of these studies to secure an average standard of efficiency. The result was that the Principal of the Sanskrit College was constituted the Registrar of the Sanskrit Examinations, with authority to prescribe the courses of study in consultation with the local associations in various parts of the country, and to organise a uniform series of examinations by printed papers prepared in Calcutta and forwarded to various centres all over the country. This system, as might have been anticipated, involved the danger of evils inseparable from all highly centralised forms of government. In less than ten years, it was found that the system had given rise to widespread, and, as it must now be admitted, legitimate discontent. The Pandits throughout the Province clamoured that the courses prescribed for study were in many instances unsuitable, and that in the appointment of examiners the claims of many competent men, laboriously engaged in the work of instruction and honourably successful in their calling, were unreasonably overlooked. The obvious solution of a somewhat difficult situation was suggested by the Maharaja of Darbhanga, who took the initiative in this matter, not only as the premier nobleman of Bengal, Behar and Orissa but also as a cultured and devoted student of Sanskrit Literature and Philosophy. On the 19th June, 1908, the Government of Bengal appointed an advisory and examining body called the Board of Sanskrit Examinations. The vital cha-

racteristic of the Board is that it contains representatives, not only of Sanskritists steeped in western methods of study and research but also of Pandits of great learning and erudition who have carried on the traditions of ancient Sanskrit learning with credit to themselves and honour to their country. On the one hand, the Board have had the inestimable advantage of the advice and guidance of scholars like Dr. George Thibaut, Rai Rajendrachandra Sastri Bahadur and Dr. Satischandra Vidya-bhusan. On the other hand, they have had the advantage of the wealth of learning of men like Mahamahopadhyay Chandrakanta Tarkalankar, Acharyya Satyabrata Samasrami and Mahamahopadhyay Jadunath Sarbabhaua, each inimitable in his own special department of knowledge. If I may be permitted to say so without impropriety, the work of this composite Board has met with striking but by no means unexpected success. Since the establishment of the Board, the popularity of the Sanskrit Examinations has grown in a remarkable degree. During the four years which preceded the creation of the Board, the total number of candidates varied from four to five thousand a year. During the four years which have elapsed since the foundation of the Board, the number has grown with astonishing exuberance, and during the present year has reached the high figure of 10,000. This by itself is unquestionably a matter for congratulation; but there is an additional circumstance which cannot fail to afford special satisfaction to all promoters of Sanskrit learning amongst our Pandits. There is now much greater cordiality between the Pandits and the persons charged with the conduct of Examinations than has ever prevailed at any time in the history of the system. Indeed, this great gathering of Pandits bears ample testimony to the genuine enthusiasm they feel in the work, the natural result of a widespread confidence that their

suggestions are not liable to be ignored, and that schemes for the welfare of the pupils and the teachers will meet with a sympathetic consideration from the Government. Amongst unerring signs of a steady and rapid growth of interest in the departments of study with which the Board has to deal, I may mention the gratifying circumstance that repeated applications, with which we have not been able to comply by reason of the territorial limits of our jurisdiction, have been received from associations of Pandits outside these Provinces, and situated in the remotest parts of India, inviting us to extend the sphere of our activities and to open fresh centres of examinations amongst them. We have further been repeatedly pressed by the leaders of the Jain community to hold examinations in Jain Grammar, Literature and Philosophy, and, quite recently the Buddhists in Chittagong have pressed upon us with remarkable insistence that we should institute examinations in the departments of Pali and Prakritic studies. These are plainly matters for congratulation, and, one may without appreciable risk indulge in the prophesy that a solid foundation has already been laid for the ultimate formation of a great Oriental University. Call it by what name you please, we have here the nucleus of a truly Oriental University, which in point of numbers and the enthusiasm of its students, and the qualification and the earnest and unselfish devotion of its teachers, has no parallel in modern times in this country and need not be apprehensive of a rival. It is peculiarly fortunate that at this juncture, the Government contemplates the appointment of a Committee to investigate the situation and review the problems pressing upon us for solution. It would be premature to anticipate the result of such an enquiry, but if Government finds it possible, as I earnestly hope it will, to provide liberal grants to pupils engaged in Sanskrit studies as well as to their teachers, a decisive step will have been taken for the conserva-

tion of that ancient learning which is the highest glory of the people of this land and the encouragement of which has ever been the object of our enlightened Rulers. At the same time, I feel that if the future generation of our Pandits are to maintain their position as scholars and leaders of society, they must arm themselves with the knowledge of the West and learn to appreciate the labours of Western scholars. It is one of the gratifying signs of the time that our indigenous scholars, notwithstanding their orthodoxy, have now begun to realise the value and importance of the Light from the West, and will, I feel assured, not be slow to take the fullest advantage of such facilities as may be afforded to them to make themselves acquainted with the ripest fruits of western scholarship. I feel no doubt, My lord, that under the auspices of Your Excellency, we are about to inaugurate a system upon which the People as well as their Rulers will, in years yet unborn, look back with legitimate pride and genuine satisfaction, a system which will open out the boundless field of Indian studies and stimulate thousands of students and teachers to labour in the paths of their ancient learning consecrated by their ancient religion.

GOVERNOR'S SPEECH.

His Excellency then spoke as follows: Sir Ashutosh Mookerjee, Ladies and Gentlemen,—

“Very few words are needed from me in closing this impressive meeting. Before you go however I would like to tell you how much I appreciate your having invited me to preside here to-day over this large gathering of learned Pandits from all quarters of the Province and I would like each Pandit to take back to his own *Tol* a message to his scholars telling them that the Government of Bengal at any rate will extend to them that sympathy which Sir Ashutosh asks for.

(To be continued.)

News and Notes.

A Public Meeting in connection with the Depressed Classes Mis-

A Public Meeting. sion Society of India was held at the Anglo-Sans-

krit school on Sunday, the 29th December, 1912, at 8 a.m. The Hon'ble Mr. Justice Syed Hassan mam presiding. Among the speakers were Rai Bahadur, Puroodu Narayan Sinha, Babu Abinash Chandra Muzumdar, Pandit Ranbhuj Datt Chowdhri, Mr. V. R. Shinde, Mrs. Saraladevi Chowdhery, and others.

While giving due prominence to the military factors that have

The Secret of Bulgaria's Success. contributed to the marvellous success of Bulgaria in the Balkan war,

the real cause of its success has been thoroughly ignored. This cause is of special interest to us, as the peoples of Bulgaria and India have one thing in common that both of them are agriculturists. Bulgaria is the only country in Europe that is free from the taint of commercialism. Out of a population of 4 millions there are only 6,000 industrial workers. The Bulgarians are, in a literal sense, like ourselves more or less, a nation of peasants and peasant proprietors. The landlords of Bulgaria, known as the tchorbadgis, have been removed, and the large estates, known as the tchiflikis, were broken up. In 1889 the Bulgarian Government adopted the Code Napoleon. Out of 546,804 peasant proprietors, there are only 66 men owning more than 250 acres. The State Agricultural Bank defends the peasant against the money-lender and out of 1,600 kilometres of railways, 1,200 belong to the State. There is not the slightest whisper of capitalism and unemployment in Bulgaria. Hence Bulgaria has clearly demonstrated that it is possible for a purely agricultural country to hold its own amongst commercial. This all-round prosperity of the country created by a system of peasant proprietorship, is the real cause of Bulgaria's startling and striking success.

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Text Books for Intermediate Examination in Arts 1914.

CALCUTTA UNIVERSITY.

PALI.

Anderson's Pāli Reader. The course also includes a knowledge of Pāli Grammar of higher standard than that required at the Matriculation Examination, Grammar recommended E. Muller: Pāli Grammar, or, Satischandra Vidyabhushana's Kaccayana.

—(oo)—

TEXT BOOKS FOR THE INTERMEDIATE EXAMINATION IN SCIENCE, 1914.

All same as in the I. A. except the following.

Bengali.—(Books recommended to be read as presenting models of style.) Haranchandra Rakshit—Banga Sahitye Bankim. Jogendra nath Basu—Life of Machael Madhusudan Dutt (smaller edition). Ramendra Sundar Tribedi—Prakriti. Pramatha Nath Tarkabhushan—Sakyasinha. Jogendranath Chatterji—Srimanta Saodagar. Saratchandra Bidyaratna—Bhisma.

—(oo)—

TEXT BOOKS FOR B. A. EXAMINATION, 1914.

PALI

Pass Course.—(Poetry)—Dhamapada; Khuddaka Patha. (Prose)—Milanda Panha (Trencker's edition), pages 1—216. Dhammapada—Attha Katha, Vol. I, edited by Mr. Norman in the P.T.S. Grammar.—Rupasiddhi Rangoon or Cōtōmbo edition). Kielhorn's Sanskrit

Grammar. Comparative Philology—Peile's Primer of Philology.

Honours Course—(In addition to the books prescribed for the Pass Course). Mahavanisa Chapters 1—5. Dighanikaya Mahagvinda Sutta, Mahaparibana Sutta, Rhys Davids Buddhist India-

—ooo—

Witnesses to the Historicity of Jesus.

By Professor Arthur Drews, Ph. D. author of *The Christ Myth*. Translated by Joseph McCabe. 328 pp.; cloth, 6s. net, by post 6s. 5d.

This new work by the author of *The Christ Myth* is of considerable value, and is, in fact, the only work which makes so full and systematic a review of the evidence for an historical Jesus. Professor Drews is quite a storm-centre in Germany, and in the present volume he makes a comprehensive and very effective reply to his critics.

MAHA-BODHI JOURNAL.

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MANAGER, M. B. JOURNAL,

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COLOMBO, CEYLON.

SEVERANCE OF CEYLON FROM INDIA.

Accidents severed Ceylon from India but their political severance is peculiar in the history of politics, says a writer in the *Dawn*. The ruling authority is now the same. His Majesty the King of Great Britain and Ireland and the Emperor of India is the Sovereign and the British Parliament is the ruling power, but India is a dependency of the Crown and Ceylon is a Crown Colony. The dates and modes of acquisition have placed Ceylon under the government of one Department of the State for the Colonial Secretary at its head, while the Secretary of State for India in Council rules India in the name of the Crown of England.

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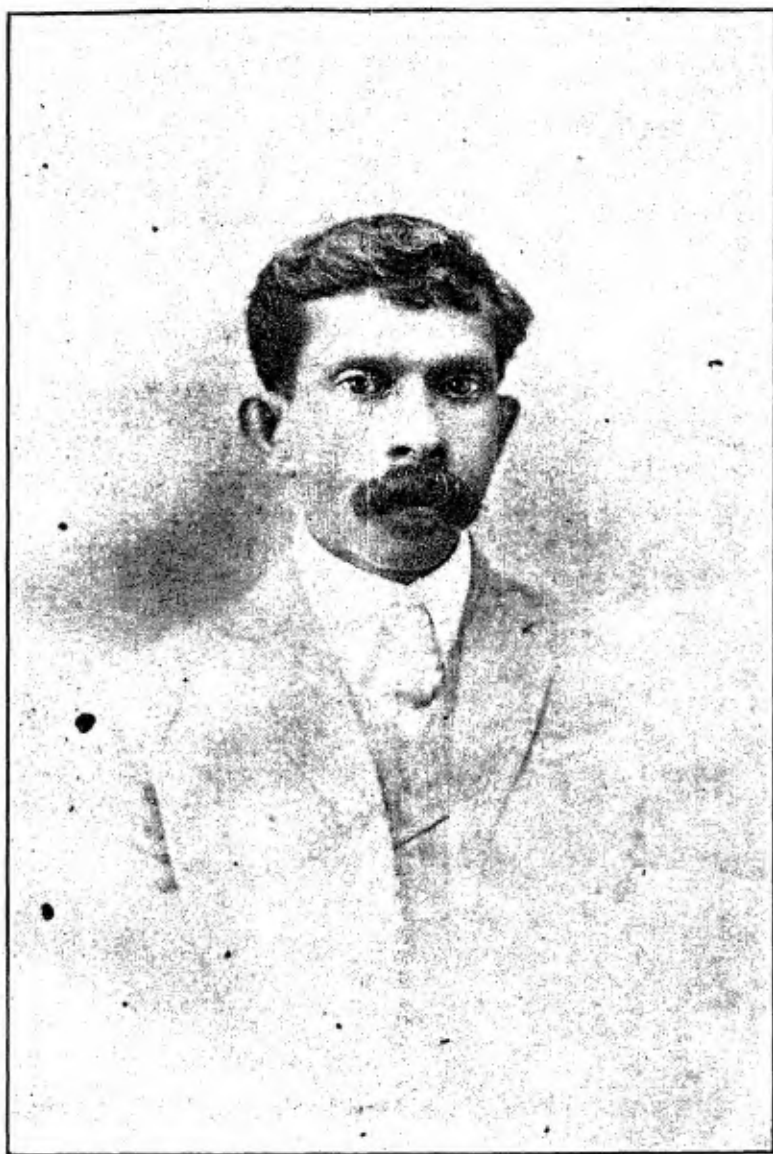
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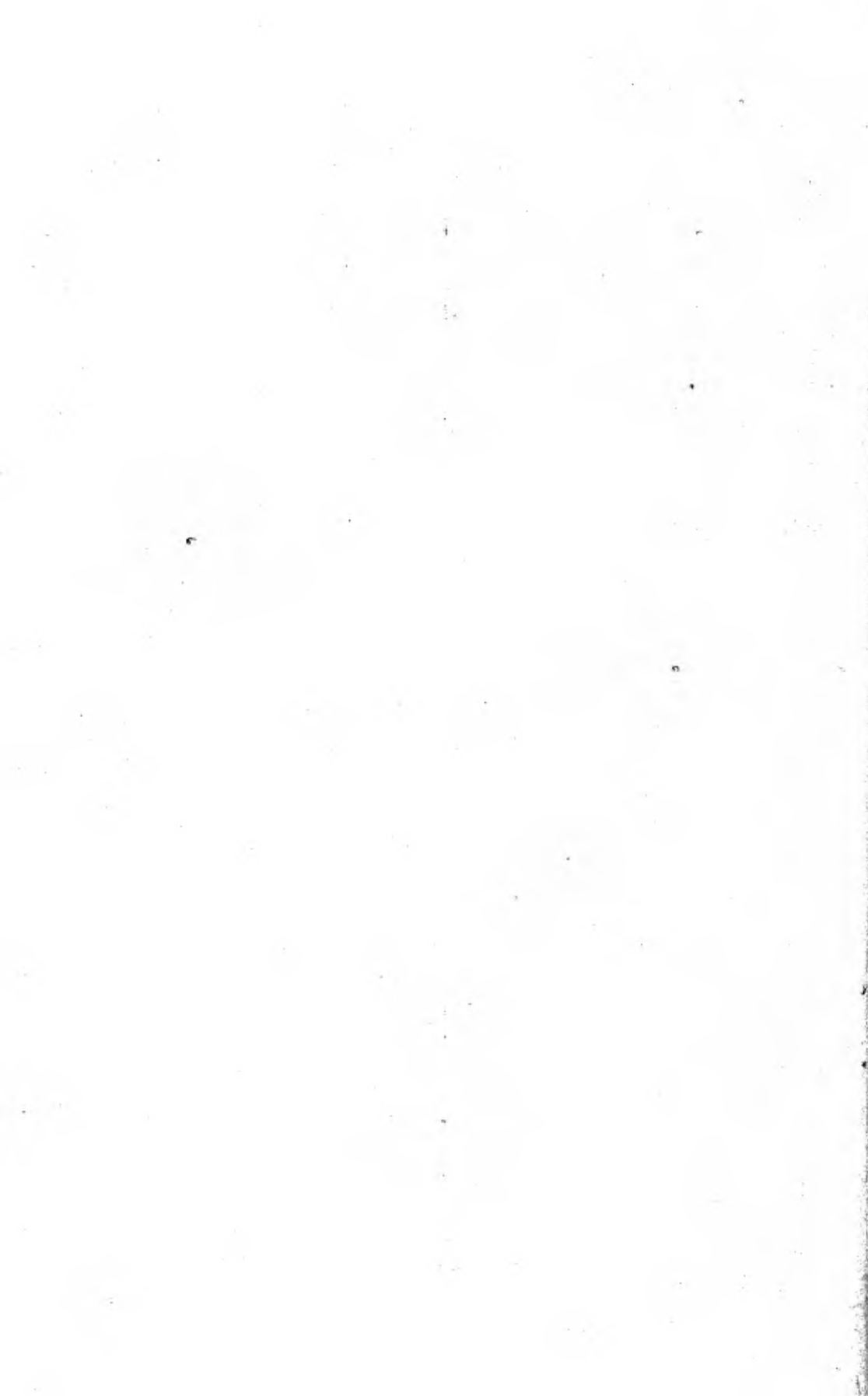
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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

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EDITED BY THE ANAGARIKA H. DHARMAPALA.

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HINDU MUSIC.

LECTURE BY MR. PERCY
BROWN.

A lecture illustrated with lantern slides was delivered by Mr. Percy Brown Principal of the Government School of Art, Calcutta, before the members of the Indian Society in London on December 11th. The subject was "The Visualized Music of the Hindus" Mr. Fox Strangeways presided over a good attendance, and an interesting discussion followed. In the course of the lecture Mr. Brown said:—

Oriental music presents to the West a problem which has hitherto remained unsolved. It may also be observed that the East is confronted by the same difficulty in its endeavours to understand the music of the Occident. Stories without number may be quoted of the effect these two diametrically opposite views of the same art have produced on their respective audiences. It is just as rare to find an Oriental who has a genuinely good word to say for the Western form of musical expression as it is to hear a European admit to any substantial vir-

tue in the harmonies of the East. The account of the amusing impression a *prima donna's* high notes caused at a Japanese theatre is counterbalanced by the candid criticisms on Eastern music by such writers as Mrs. Steele and Miss Bacon. The former bluntly states that "for real music India has as yet no ear" while the latter demurely remarks in her book. "Japanese Girls and Women" that "It seems to me quite fortunate that the musical art is not more generally practised." Observations of a similar nature are to be found wherever this subject is referred to, and there is little doubt that these reflect the view ordinarily accepted by the exile in the East with regard to an art which he fails to understand.

To those however who have endeavoured to penetrate the little explored land represented by this subject certain alluring vistas and mysterious avenues have been revealed branching off from the main field of research, which give promise of mental pleasure. Some of the more entrancing of these views on a closer acquaintance, have proved mere mirages and dissolved into thin air, but others have tended to demonstrate that certain aspects of Oriental music are on a plane which is rarely visited by the

more materialistic minds of the West. As an example mention may be made of the "silent concerts" of Japan. On these occasions both stringed and wind instruments are used, but it is held that the sanctity of the proceedings would be profaned were the sound to fall on unworthy ears. Therefore though all the motions of playing are gone through no strains are actually omitted. This is but one among several instances of the extreme esoteric secrecy in which Japanese families hereditarily entrusted with the handing down of the musical art, enshroud their knowledge. It may be contended by many that this is simply a pose, or a form of childishness of a piece with many of the peculiar customs of these people, but there are others better qualified by a long residence in Japan to the express an opinion, who maintain that the real interpretation of this form of the art is of so deep a nature that it is impossible of comprehension to the Western mind.

"VISUALIZED MUSIC."

But of the various unusual forms that music occasionally assumes in the East, there is one which although surrounded by much that is mysterious, at least results in a concrete form of expression, in fact its most interesting feature is that the melody is not only represented by sounds but also by a painted picture. Briefly it is a combination of the two arts of Music and Painting and has been happily, though perhaps crudely described as the process of "playing from picture and painting from music." In endeavouring to accomplish this, the artist musician of India who is the individual responsible for this development, goes some distance towards proving that Aesthetics and Harmonies, which are ordinarily regarded as comparatively separate studies, may be incorporated so as to produce manifestations compounded of the most pleasing qualities of both sciences. To explain

this among the many miniature paintings by Indian artists, both ancient and modern which a recent demand has brought to light, certain specimens have been forthcoming which bear inscriptions in the vernacular, of a peculiar order. For instance we read on one of these that "this picture is the delineation of the melody *Megh Malar Salang* played with four tunes at the time of the spring rains. Further investigations reveal an almost unlimited number of these paintings, all having some reference to a prescribed tune performed under conditions defined by some specified hour or season. They are also associated with, and usually depict, some fanciful nymph or fabulous deity, situated in a landscape or scene worked out in a certain scheme of colour the whole being supposed to symbolise the particular movement represented. In other words, the tune, the song, the picture, the colours, the season, and the hour are so blended together as to produce a composite form of art to which the West can furnish no actual parallel.

This aspect of Indian harmonies has not inappropriately been referred to as "visualized music."

It is possible that at this point the observation will be made that the West has already developed its music on somewhat corresponding lines and that many modern compositions when correctly performed conjure up definite scenes or vivid effects; that the combination of sounds in European music is so arranged as to appeal to the imagination and enable the listener to realise in the most graphic manner the idea that the composer intended should underlie his production. Further the association of sound and colour has also been worked out from the artistic as well as the scientific point of view, and many other interesting investigations have been made showing the close relationship that exists between art and philosophy. Admitting, however, that much has been

achieved in this direction in Europe, the existing records of the visualized music of the Hindus, appear to demonstrate that the West has merely touched the fringe of a subject which India quite early in its history had carried to a most advanced stage.

Every surviving art and science of India bears the deep marks of that country's history and on one of these are the signs of the nation's vicissitudes more strongly imprinted than in her music. Born in the early days of the Aryan invasion, it indicates at once the character of the great tribe that first-brought civilization into a land previously inhabited by ignorant aborigines. For the new comers were sturdy agriculturalists, and like all husbandmen, realising their entire dependence on natural phenomena, were devout worshippers of Nature in her most imposing and sublime aspects. The sun that shines, the limitless sky that covers all, are important elements in the early Vedic hymns, while Indra, the rain god, is frequently invoked on account of the nourishment he brings to the crops. From these to the song of birds, the lowing of cattle, and the chant of the water-wheel is but a short step—the sounds usually associated with a country life. And, after a time, the pleasure derived from hearing these gradually led to the evolution of a musical scale based on the most striking or emblematic of the cries heard by the labourer in the fields.

RURAL SOUNDS.

To this day, therefore, the seven notes of the scale are said to have proceeded from this rural source. We have the *sharja*, supposed to have originated from the cry of the peacock; the 'rishava,' from the lowing of the ox; the "gondhara" from the bleating of the goat, the "madhyama," from the call of the jackal; the "panchama," from the note of the "kokhila," a com-

mon Indian bird, the *dharvata* from the neighing of the horse, and the *nishada* from the trumpeting of the elephant. This of course is usually regarded by the unsentimental as a pretty fable, but the fact that it has been handed down by Sanskrit writers from the earliest days, stamps it as a tradition which should be treated with a certain amount of respect.

From our knowledge of the general stage of intellectual progress in India prior to the Mahomedan invasion, it may be assumed that, as with other branches of learning, the art of music had, during what has been called the Puranic age, reached its culmination. It is the general principles and traditions of that age—the sixth to the ninth centuries of this era—which survive to the present day, but in between that period and this, the march of historical events has left its deep impress. For, with the advent of the Mahomedans, all aspects of Indian thought underwent considerable modification or change. The virile nature of the Musulman from Central Asia influenced more or less every intellectual movement of the country, some of these it stimulated, others it actually brought into being, while some became so altered as to leave only the shadow of their original form. In the realm of music there is little doubt that the somewhat materialistic Mogul, as the years went by, must have numbed the transcendental beliefs of the Hindu, and it is felt that during this time the art, which would naturally be effected by the new social and political atmosphere introduced by the conquerors, lost much of its mystical character.

AKBAR AND MUSIC.

It is true that the Emperor Akbar, probably the most practical royal patron of learning who ever lived gave music the same encouragement he so lavishly bestowed on all the other arts and sciences, and it is easy to believe that he

specially endeavoured to keep alive the indigenous form of harmonies. For we know that he introduced into the routine of Court life the poetical idea of the "Songs of the Hours," when at dawn and eventide the choristers appeared bearing twelve golden candlesticks, which they lit or extinguished with censings and scattering of rose leaves. This performance breathes the very spirit of the old Hindu tradition, and it required little imagination to see that it was based on one of the original musical ceremonies of the country. But with a later monarch of the Mogul dynasty, a heavy hand was laid on every form of the art. That strange ascetic Aurangzeb, regarding with a puritannical dislike any semblance of joy or levity among his subjects, besides laying an embargo on various innocent amusements also prohibited any display of instrumental music. To achieve this he deputed an officer to arrest all those who disobeyed his injunctions, and to destroy their instruments. This leads to that excellent account of the king's dry humour when the people endeavoured to wheedle his sympathy by a mock burial of the art. In the words of one chronicle; "About one thousand of them assembled on a Friday when Aurangzeb was going to the mosque. They came out with over twenty highly-ornamental biers, as the custom of the country crying aloud with great grief and many signs of feeling, as if they were escorting to the grave some distinguished defunct. From afar Aurangzeb saw this multitude, heard their great weeping and lamentation, and, wondering, sent to know the cause of so much sorrow. The musicians redoubled their outcry and their tears, fancying the king would take compassion upon them. Lamenting, they replied with sobs that the king's orders had killed Music, therefore they were bearing her to the grave. Report was made to the king, who quite calmly remarked that they

should pray for the soul of Music, and see that he was thoroughly well buried."

Although this particular act of antagonism was only a passing cloud in the history of the art, it is significant of the intolerance which could be occasionally displayed towards the music of the country, and reflects no doubt the attitude that existed at different times with regard to the Hindu form of it.

As in the West so in the East, musical compositions resolve themselves into various groups according to their characteristics. One class of these in India is called the 'Rag Mala,' which consists of a varying number of movements limited by some authorities, but continued almost indefinitely by others. It frequently appears as a collection of forty-two pieces, and in this form has not been inappropriately referred to as a 'chaplet of melodies.' There are the particular tunes, which, apart from their many religious, symbolical, and mythical associations, are transmuted into pictures supposed to embody every thought, expression, and motive of the composer. The fable introducing these melodies is as follows. The six principal tunes of this collection were believed to be inspired by six Rags, or a species of divinity. Each of these deities had five, some say six wives or Ragnis, who also presided each one over her tune. The list is considerably augmented by the families of these alliances, each additional member being responsible for his own particular air, the inclusion of which makes the supply of compositions almost inexhaustible. But this fiction cannot be better described than in the words of Sir William Jones, who in the Musical "Modes of the Hindus," says "every branch of knowledge in this country, has been embellished by poetical fables, and the inventive talents of the Greeks never suggested a more charming allegory than the lovely families of the six *Ragas*; each of whom is a genius or demigod, wedded to five

Ragnis or nymphs, and father of eight little genii, called his *Pootras* or sons: the fancy of Shakespeare and the pencil of *Albano* might have been finely employed in giving speech and form in this assemblage of new aerial beings, who people the fairyland of Indian imagination; nor have the Hindu poets and painters lost the advantages with which so beautiful a subject presented them." To complete the description of the "chaplet," it is necessary to supplement this account with the additional information that the Hindu artist is able to materialise the idea underlying each one of these melodies into a picture in which the personification of the deity, or nymph, the melody and the words of the accompanying song, are all combined in an elaborate figure composition.

As before indicated, the art has in its present surviving state, an aged and worn appearance, and much of its original meaning is lost. Time, and various foreign influences, have not been kind to it, and it is felt that the transition age, which India is now experiencing, will gradually complete what others have already begun. It is even stated that what at one time was regarded as a form of culture sought after by the most refined, is, by some eccentric action of the pendulum, falling into disrepute. But, before the last tangible evidences have disappeared of what has every sign of being a fascinating combination of music, painting, and nature-worship, it is hoped that a member of the Indian educated community still in sympathy with the spirit of his ancestors will bring his knowledge to bear on this subject of visualized music. With the advantages of inherent intimacy on the one hand, and modern scientific methods of investigation on the other, he may be able to produce some explanation of this interesting musical development, and so lead East and West to a mutual understanding of an art, the deep and mystical nature of which must appeal to both.

Sir James Meston at Aligarh.

REPLY TO ADDRESS.

STRIKING SPEECH BY THE
LIEUT-GOVERNOR.

Aligarh, Dec. 4,

(Continued from our last issue.)

We listened with delight to the Vice-Chancellor's eloquent address but I can imagine how much more enthusiastic you have been, how much more you would have appreciated his words had he been speaking to you in Sanskrit, and I feel that we would all have been brought together much more closely if we had all been able to understand him when so speaking. However, I feel highly complimented that Sir Ashutosh took pity on my ignorance and enabled me to grasp the inner meaning of this Convocation by addressing you in my mother tongue instead of in his own.

Sanskrit language and literature receives much more attention in Europe now than it used to receive. Within the last few weeks people in London have been flocking to see a Sanskrit play; I am afraid it was acted in a translation, but nevertheless it shows that there is an awakening of interest which is all to the good.

I have no knowledge of Sanskrit and I fear I am not likely to learn it now, but I spent a good deal of my time as a boy in learning the classical languages of Greece and Rome, and I hope I can appreciate the point of view of the classical scholar. In that at least we are in sympathy.

Civilization in the past owed much to the ideas expressed in your language; you have every right to be proud of those ancient ideas; and I have no

doubt but that a closer and more familiar study of them would prove a great gain to those who have to deal even with the most modern problems of life.

Perhaps some day the dream of an Oriental University to which Sir Ashutosh referred may be realised; I feel sure that Convocations of the Board of Sanskrit Examinations such as that which we have inaugurated to-day will help much to attain this end.

Ladies and Gentlemen I declare the Convocation closed.

Lord Carmichael was loudly cheered at departure with the party.—*Bengalee*, Feb. 1.

SAMMADITTHI ON THE BEGINNING OF MORAL UNDERSTANDING.

PROFESSOR K. M. WARD'S LECTURE.

Sammaditthi, the state of right-views is regarded as the first step of the eight-fold path. But what is the right-view? Is it not that existence is sorrow? And who perceives this, or desires yet to exist? Is it not that existence is impermanent? And who perceives this, and continues in the Samasara? Is it not that there is no Atta? And who perceives this, save an arahan only? It would appear then that those who hold right-views have no need of any path eight-fold or otherwise!

Sammaditthi then, as a perception of the four noble-truths, is the end and not the beginning of the path.

In the first place, however, we should note that *conception* and *perception*, are by no means the same thing. An arahan *perceives* and *realises* what is the total fact; we *conceive* and *think* we realise the truth concerning a part: for example we think a lifeless substance which we call matter is reality; it is

something in itself apart from life. We do not *perceive* this, however; we cannot; and many other such things there be. Conception and mere belief come before realisation and action; and in *this* respect, Sammaditthi or right-beliefs come at the beginning of the path.

In the second place, we notice, that some beliefs, easy though they may be in comparison to their realisation, are yet very difficult to acquire. Amongst these difficult ones the four noble-truths must certainly be included. Sammaditthi indeed culminates in those Four, but it begins surely in a simpler way.

It is given as a preparation for the first active steps in the path; what is intended here then in the first place are right-views concerning the next few steps; concerning the minor details of mere morality as they are called in the Brahma-Jāla-Sutta; right-views concerning speech, conduct, the means of livelihood. Having got so far you will aspire to enact, to be yourself in that right state; so the second step is attained; and there will follow also the third, the fourth and the fifth stages.

Taking then this view of Sammaditthi we may render it: *The beginning of the understanding of morality*, the end of which results in Sammasamahdhi, in Nirvana. The first thing to understand about it is that it is but a *step*: *Morality is purposed as a means to the end of selflessness.*

Now it is a rare thing indeed to find morality so considered, whether we look amongst Buddhists or amongst Christians, amongst Mahomedans or Jews. Of these the Christians, if not the worst, at any rate have the least excuse, since the founder of their religion died protesting and fighting against the treatment of mere rules and external acts of conduct as an end in themselves. Jesus was born amongst a race who had allowed the letter of their law to eat away the heart of the whole nation.

There were ceremonies and outward shows of religion, but no devotion to God or man and because Jesus condemned the former and taught the love of all mankind, they sought to slay him. The Buddha was born amongst a very different people; ceremonies indeed there were, and often foolish ones, performed without fore-thought and in no religious spirit at all—perhaps the very contrary even; but there was this difference; the Indians of that time were not blinded as the Jews were 500 years later; they had not yet seen, and that is a different thing: when it was pointed out, they saw their mistake and acknowledged it, they were eager for the truth and went away delighted when they heard it. They were a young race and active, their ceremonies had not yet killed them in the heart. I will give you two instances, and we will draw a comparison; It may be instructive.

There are many Suttas dealing with this question of spirit *versus* letter, the work of the heart *versus* the service of the hand: for example there is the question of asceticism; but true asceticism is not mortifying the flesh; it is not starving, nor wearing coarse clothes; it is *self*-mortification and a scrupulous regard for *others*. There is the question of sacrifice; but the true sacrifice is not the killing of goats, but offering of charity. I will read you however some extracts concerning the characteristics of the true Brahman:—The Buddha asks Sonadanda, the Brahman, a question about the three-fold vedic law, just as Sonadanda had wished, for he fancied himself very expert on this point. Very pleased was Sonadanda at being asked this question and drawing his body up erect and looking round on the assembly, he said to the Blessed One. "The Brahman, Gotama, declare him to be a Brahman who can accurately say I am a Brahman without being guilty of falsehood, who has five things. And what are the five? In the first

place, Sir, a Brahman is well born on both sides, on the mother's side and on the father's side, of pure descent back through seven generations, with no slur put upon him, and no reproach, in respect of birth.

'Then he is a repeater (of the sacred words), knowing the mystic verses by heart, one who has mastered the Three Vedas, with the indices, the ritual, the phonology, and the exegesis (as a fourth), and the legends as a fifth, learned in the phrases and in the grammar, versed in Lokayata Sophistry, and in the theory of the signs on the body of a great man.'

'Then he is handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold.'

'Then he is virtuous, increased in virtue, gifted with virtue that has grown great.'

'Then he is learned and wise, the first, or it may be the second, among those who hold out the ladle.'

'But of these five things, oh Brahman, is it possible to leave one out and to declare the man who has the other four to be a Brahman, to be one who can accurately, and without falling into falsehood, claim to be a Brahman?'

'Yes, Gotama, that can be done. We could leave out colour. For what does colour matter? If he have the other four—good birth, technical training, virtue and wisdom, as just set forth—Brahmans would still declare him to be a Brahman; and he could rightly, without danger of falsehood, claim to be one.'

'But of these four things, oh Brahman, is it possible to leave one out, and to declare the man who has the other three to be a Brahman, to be one who can rightly, and without falling into falsehood, claim to be a Brahman?'

'Yes, Gotama, that could be done. We could leave out the verses. For what do the verses matter? If he have the other three—good birth, virtue and wisdom—Brahmans would still declare him to be a Brahman; and he could rightly, without danger of falsehood claim to be one.'

'But of these three things, Brahman, is it possible to leave one out, and to declare the man who has the other two to be a Brahman, to be one who can accurately, and without falling into falsehood, claim to be a Brahman?'

'Yes, Gotama, that could be done, we could leave out birth. For what does birth matter? If he have the other two—virtue and wisdom—Brahmans would still declare him to be a Brahman; and he could rightly, without danger of falsehood, claim to be one?'

And when he had thus spoken the other Brahman said to Sonadanda: 'Say not so, venerable Sonadanda, say not so! He depreciates not only our colour, but, he depreciates our verses and our birth. Verily the Venerable Sonadanda is going over to the doctrine of the Samana Gotama.'

Now at that time a young Brahman named Angaka, sister's son to Sonadanda, the Brahman, was seated in that company. And Sonadanda said to those Brahmans, 'Do the venerable ones see this Angaka, our nephew?'

'Yes sir we see him.'

'Well Angaka, Sirs, is handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold.'

'And Angaka, Sirs, is a repeater of the sacred words, knowing the mystic verses by heart, one who has mastered the Three Vedas.'

'And Angaka, Sirs, is well-born on both sides, on the mother's side and on

the father's side, of pure descent back through seven generations, with no slur put upon him, and reproach in respect of birth—I myself know his forebears, on the mother's side and on the father's.'

'If Angaka, Sirs, should kill living things, and take what has not been given, and go the way of the adulterer, and speak lies, and drink strong drink, what then, Sirs, would his colour avail him? What the verses? What his birth?'

'It is in so far, Sirs, as a Brahman is virtuous, increased in virtue, gifted with virtue that has grown great; in so far as he is learned and wise, the first, or it may be the second, among those who hold out the ladle, that Brahmans would declare him, as endowed with these two qualities, to be a Brahman, to be one who could rightly say, "I am a Brahman" without falling into falsehood.'

'But of these two things, oh Brahman, is it possible to leave one out, and to declare the man who has the other to be a Brahman, to be one who can rightly, and without falling into falsehood, claim to be a Brahman?'

'Not that, Gotama! For wisdom, oh Gotama, is purified by uprightness, and uprightness is purified by wisdom. Where there is uprightness wisdom is there. To the upright there is wisdom, to the wise there is uprightness, and wisdom and goodness are declared to be the best thing in the world. Just, oh Gotama, as one might wash hand with hand, or foot with foot, just even so, oh Gotama, is wisdom purified by uprightness, and uprightness is purified by wisdom. Where there is uprightness, wisdom is there, and where there is wisdom, uprightness is there. To the upright, there is wisdom, to the wise there is uprightness, and wisdom and goodness are declared to be the best thing in the world.'

"That is just so, oh Brahman. And I, too, say the same. But what, then, is that uprightness and what that wisdom?"

Sonadanda had attained Sammaditthi, the first step, and was ready now to continue up the path, so the Buddha instructs him concerning it even unto the attainment of arahanship and Sonadanda was roused, incited and gladdened beyond words. "Most excellent, oh Gotama, most excellent are the words of thy mouth! Just as if a man were to set up that which is thrown down, or were to point a right road to him who has gone astray. I, even I, betake myself to the venerable Gotama, as my guide, to the truth and to the order!"

The 'Jewish Brahmins' or Pharisees had a different tale to tell. There again we have many instances to choose from; consider this one on the question of defilement:—"Now the Pharisees, we read, and all the Jews, unless they wash their hands often eat not; and many other things there are which they have received to hold from their forefathers as the washing of cups and pots and brazen vessels and of tables!" This reminds us very much of the modern Brahman washing out his brass-pots and afraid to sweep a floor, lest he be defiled—but to continue:—"when the Pharisees saw some of Jesus' disciples eat bread with defiled (that is to say unwashed) hands, they found fault and asked him, "Why walk not thy disciples according to the tradition of the elders?" But he replied, "Why do you reject the commandments of God and keep your tradition? For laying aside the weighty matters of morality you cling fast to the tradition and customs of men, as the washing of pots and cups and many such like things. But this is as if a man were to strain out a gnat and swallow a camel!" And he said "Do you not perceive that whatsoever thing from without entereth into the man, it cannot defile him; because

it entereth not into his heart, but into the belly. And he said that which cometh out of the man, that defileth the man. For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man. But to eat with unwashed hands cannot defile the man. It is the heart which upraises or defiles. The good man from the treasures of his heart brings forth good things and from the abundance of his heart, his mouth speaks; but those who are evil within can only speak evil and do evil, and nothing from the outside will cleanse them."

The Pharisees were by no means delighted by this speech; for they did their acts outwardly to appear righteous before men and to be admired by others; but now they were beaten in argument and were mad with anger and took counsel together what they might do to Jesus. There was no going on to instruct those men in any path, for the first step they had taken: right views were impossible to them and why? Outwardly they performed ceremonies like the Brahmins of the Buddha's time. The Brahmins of that time were young in ceremony and stout of heart, the Pharisees were old in customs and worn-out with traditions, as are also, I fancy, the Brahmins of today for the Buddha's word prevailed amongst them for a time only.

This indeed appears to be the history of all morals: at the time of a great founder or prophet, they are purified; everything is made subservient to the heart and to the mind; everything is grasped in the spirit: there is enthusiasm; there is whole-hearted progress; there is attainment. The founder dies; the first enthusiasm subsides; actions which were performed for moral ends, become customary and performed for no

end at all. At last only the outward commandments survive; people cling to the latter, but for no reason: the spirit is dead.

It is now 2,000 years since Christ died and I had rather call myself openly a Pharisee than ally myself with these moderns who take upon them the name of Christ. It is 2,000 and 500 years since the Buddha died and it appears to me that there are many here in Burma, who—take it all in all—, follow rather the traditions of Burmans than take refuge in the Dhamma which they confess. They mind what the Buddha expressly commanded—a laudable care and in this they certainly do better than many others [in the world—but they forget what He intended. They are busy in the outward work of the hand in the visible and casual work of the precepts which is the least part of good conduct, but are incurious of the affections and choice of the heart which is the one essential part.

Their error is plainly this, they never distinguish duties natural from duties relative: that is whether it were commanded for itself, or in order to something that was better whether it were a principle grace or an instrumental action. They will fast but not mortify their lusts: *that* fasting is meaningless and dead. They will pray, they will 'take refuge' but not labour for the grace they pray for. This is as if a man were to run on his master's errand and do no business when got there. They may riot all the week, waste time in foolish talk and in unprofitable things and think that well enough; may think themselves most excellent Buddhists if only they give offerings at the Pagoda every Sabbath day. They may burn candles there, and while those burn, think nothing about making the next week more profitable than the last and strive not at all to take a better refuge in the Dhamma, that acts may follow upon their words. But it is these very

people who are the most ready to condemn others who omit these lighter matters, the religious customs of Burma and perhaps strive after those weightier matters, the meditations prescribed by the 'Enlightened One.' But sabbath-keeping, offerings, fastings and all outward observances are matters of adaptability: their value depends upon the person and on the circumstances. Some people are impressed by outward forms and ceremonies and their mind goes with them: thoughts of motion follow the acts of the hands, then it is well. Others are very pure and gentle naturally, and when they pursue the virtue of their own nature, they are following the Dhamma and they cannot do otherwise: their natural inclinations of themselves proceed to good issue: such is their good Kamma or they are so disposed. If they enjoy ceremonies, very well; but they have no need of these things, and it is equally good if they omit them entirely—if they never look at pagoda; what of that? If they keep no sabbaths; what of that? Did the Buddha or disciples observe Sabbaths, offer candles, shiko? I think not! I have heard Burmans indignantly complain of Europeans walking round the Pagoda-platform with their shoes on though the ground be covered with all manner of filth, but that is surely very foolish: they think nothing of the mud and the grease; but the European shoes that is most offensive! This is to parade customs of eastern men as religion. Buddhism stands above or beyond these things as all Burmese must know there are no such customs: do Christians enter their churches shoeless? I think they would as soon go coatless and tieless!

But this undue regard for bodily things does not end here. If this were all, one would smile only! This kind of thing leads to the omission of positive good action; those who place too much faith in naked commandments, develop

a negative morality, then follows a standstill mind, and that is decadence; for there can be nothing stationary in life: its nature is impermanence; that only is good which is getting better. But the majority though they will not commit what is definitely forbidden, care little for the included positive and the omission of good actions does not much trouble them.

This is very much the view taken with regard to the present order of Hpoongyis. There is this and the other forbidden them; there are numbers of restrictions and constraints; and people bow to them and feed them, house them and honour them for observing these precepts. But for what object are they observed? These Hpoongyis undertake to produce no children by whom the Burmese race might be strengthened against foreigners—against the encroaching Kala—to receive alms but to give no charity, and to take no part in public affairs; but for what end? "To observe the precepts!" I fear many would reply. I think we proved, however, at the beginning of this paper, that precept and the more details of minor morality are no end at all? The Buddha, however, intended an end, that end was Nirvana, to be attained by meditation; but who cares to inquire if these Hpoongyis meditate, at least during the rains; or if in the dry season they pass round the country earnestly preaching that others may attain what themselves have attained? A few do so and they deserve to be honoured of all men beyond measure. I fear, however, that what things many of them have attained to, were not worth the hearing, did they speak. Moreover, these few great and honourable men are old: they are not of modern, or I might say, of English Burma. Of modern Burmese Hpoongyis, however, there are a fair proportion who do at least teach the growing generation, and our outlook brightens a little at any rate. It is certainly very good to teach for love

and not money. We may think they are good, moral, and cheap teachers, they *were* no doubt; but now, are they efficient? Do they know enough to teach what is nowadays required of a Burman, if he is to hold his own? It is too sad to insist further. I fear it is not at all Sammaditthi here. Speaking generally that is of the majority, and not of those few for whom no praise was good enough—the order accounts itself good, not for doing good, but for doing no evil and its *lagas* support it in that view.

But the Dhamma implies a very different measure of good: though if we would properly fulfil it, we must certainly not ignore the outward work: at least we must be sure to do all the work that is laid before us in the precepts. This being even supposed, our question now is, how much more must we do? And the first measure is this. We must so extend our duties to the outward man, that in whatsoever can be signified and ministered to by the body, the heart and the spirit of men may be the principal actors. We must not give alms without sending forth 'myetta' or love to all mankind nor offer gifts at the Pagoda while anything is owing to men, and when we pray, meditate, take refuge, or count beads, etc., we do but misspend our time unless our mind ascends up towards Nirvana on the wings of yearning; for longing and rearing to be released from ourselves, is the life of a Buddhist's meditation or prayer. The sum is this: it is not the external in which merit abounds; it is the attitude of the heart and the real change of the mind and a pure spirit. This is the first measure required over and above a narrow observance of precepts and the second measure is:—

We must extend our obedience to matters of like signification. There must be a commentary of love and devotion in understanding each injunction. We must understand each one to extend

our duty not only to what is named and what is not named of the same nature or design, but that we must abstain from all such things as are like evils. We must not talk intemperate, foolish and wasteful things and think that we have abstained from intoxicating liquors. The tongue intoxicates more than many liquors. It must be nothing for us to give charity if we are selfish in our enjoyments. We must suppose that we can make merit by doing actions which we perform, not for love, but only that we ourselves may get the same returned with interest at some future time. That is to build ourselves a wall of selfishness. We give, *hoping for nothing of a gain*. Those who do nothing but what is expressly commanded and then do all that they think they safely can do are not providential at all, but very big fools and blind. Lastly this: our virtues, our good deeds, our loving or compassionate thoughts must become in us a consuming fire; it must invest the whole man and remove every stain and exclude self. It must be this and the other, it must be all; it must be here and there too a universal flame and not a little heap of good actions scattered here and there in our lives and drawn into a sum of a reckoning of merit, but it must be a perpetual state of holiness; and this we can never acquire, unless we do all that is in our power and omit no opportunity of doing good in our several proportions and possibilities. First by aspiration, then by speech, then by acts, means of livelihood, then by concentration of all our energy and by meditation, leading on an all to the uprooting of self-desire. In the consummation of this righteousness in perfection, is Nibbana and no less.

The question which I now put to you is this: as things are now, as education increases, will the Burmese nation taken as a whole, pass gradually and naturally from mere observances, shows and thoughtless charities to greater things

than these; they may do these also, if they like of course; but will they exceed these little measures by the three greater measures which I have just described? Or will they deny these greater ones and hold fast to their traditions? Will they deny the Dhamma's spirit and cling to its letter?

If it ever comes to a choice between these two, there should not be a moment's hesitation; if the latter of the law is going to set itself against the spirit, that is to say, against the very end for which it was designed, then it must go by the board altogether, at once and for ever. The works of the hand must be recognised to be subsidiary, to be instruments merely. If not there is no end to all national religion and your devotees become as the Pharisees of whom I told you at the beginning, or as the modern Brahmans with their pot-washings, white-marked skins, their mantra-mumblings and three-fold vedic laws. Is it any wiser I ask you, to rely on candle-burnings, rice-offerings, or pagoda-buildings to put one into *deva-lokas*, or to annihilate a belief in *Atta*?

My last question: What is to be done? You cannot reach the mass of the people directly, for they receive their instruction from the Hpongyis, or if you teach anything at all different, however, many authentic scriptural texts you may quote in your support—it will be of no avail—they will not listen to you; your words will feed the air; they will very likely call you Christians and they will be right also in part, for if they accepted your teaching, the effect would be the exact opposite of what you anticipated; you would not make better Buddhists, but no Buddhists at all, people of no religion; the Christian missionaries supply you with quite enough of this sort.

Well then you must begin with the Order; if the Order will not reform itself within, it must be reformed from

without. I hope you will not think me impatient in making this suggestion: I am English, that is my excuse. You are, partly at any rate, anglicised Burmese, and perhaps you will think to some extent as I do myself. Moreover, as I believe, in the old days the King had much to say to the Order: he reformed it from without and my democratic notions lead me to expect even better results from a body of many men gathered together for the same object. Now the root of the evil is certainly superstition. And what is superstition? Is it a belief in ghosts? In supernormal states of mind? No, certainly it is not—some modern scientists of highest reputation in the West believe as much. Superstition is this; it is a belief in trickery, a belief in disproportioned and unnatural effects; a belief that acts performed without mental effort, are going to bring about the most extraordinary mental results; that precept-observances by *themselves* with nothing further will lead one into *deva-lokas*, *jhanas* and what not. The belief that Mount Meru and these *deva-lokas* are on this very earth is thoroughly compatible with these other beliefs; for it is very certain that by earthly services one shall upon the earth—by good services in a good station and by bad ones in a bad station; and it is certain that by bodily services one shall remain in a body—by good services in a good body and by bad services in a bad one. These beliefs hang together then *so far*, but then it is unfortunate that they do not agree with the plain and simple natural knowledge which even a boy in the fourth standard has acquired.

Natural-knowledge then, let that be the first thing. I was fortunate to meet, but lately a Burman who is already engaged on this work in a small and private way; that is to say in teaching young Hpoongyis and the boys in Hpoongyi Kyaungs, the elements of natural knowledge—arithmetic, geometry, geo-

logy and also, as we hope, natural science and rational psychology: but we must begin at the beginning and proceed very carefully: for many Hpoongyis fight shy of these things as contrary to their religion: but these subjects must be taught at one and the same time as the religion, and in connexion with it; the one elucidating and confirming the other, deepening the significance and refining the subtleties of each part, revealing the inexhaustible treasures of the universe and its funds of knowledge and enlightenment without end or beginning. The advantages of such training are wide-spread. In the first place, the Hpoongyi having learnt will be fit to teach the young Burmese in the villages or elsewhere, who need learning badly but do not intend to become Hpoongyis. Secondly that most objectionable and distinctive class of Hpoongyis who are in the Order simply because they are too ignorant to earn an honest living, will be entirely removed; if they will no longer be too ignorant, they will be perfectly fit to earn a living; and those Hpoongyis whose inclinations do not lead them either into the earnest depths of meditation nor into giving religious, moral and mental instruction for the love of it, can go out into the world and be useful citizens. Lastly there will remain in the inner order only those bhikkhus those admirable men, who are capable of renouncing personal pleasures from the heart and for seeking to build a bridge into the beyond, into what is unknown to natural sense, and which transcends its apprehension, and in the outer—if I may so use the term—most admirable teachers, deserving our gratitude and our very great respect.

Some very late projects of the government seem in a fine way to help all this. For long the government have tried to get the Hpoongyis to all inspection of their schools, that newer

methods might be introduced, but their overtures were in the majority of cases repulsed; it was thought to be contrary to Buddhism. Now however a committee mostly of Burmans has been appointed to help oriental learning and the advice which will be tendered in connexion with Pāli is very much to our point. It is suggested that the old system of rice-doles will be re-instituted and certain more active officers of the Thathanabaing; although no inspection of Phoongyi's school will be enforced, valuable endowments will be offered to those who submit their schools to inspection and improve their methods. It remains for the better educated to realise the value of education for Buddhism itself. The people must themselves distinguish between ignorant and educated Hpoongyis, between indolent ones and earnest hard-working Hpoongyis; they must very carefully consider how they give their alms. They must be certain to support extra-liberally to visit more frequently, more recently these Kyaungs in which matters are better conducted. The improvement would be immense but it will not take place without effort, without the help of anybody. Every one is concerned and they all must lend a hand.

The Psychology and Philosophy of Buddhism.

It is almost a truism that, in a world where man has been trained from time immemorial to look upon it objectively and as a thing of concrete form and shape, it is idle to expect people to listen to theoretical speculations, much less to study and devote their attention to them. We are used to tangible effects and results, but do not enquire into their causes. Science is interesting because it deals with experiments which appeal

to our five senses. We hope the following essay on one of the most practical of philosophies that were ever given to the world will be of some use to those who desire to learn more of the sublime philosophy of Buddhism.

There have been systems and systems of philosophy in India, Greece, Babylonia and Europe ever since man has begun to think, and every one of them is an attempted explanation or interpretation of life. Some are occupied with the beginnings of life, other with its end and after effects. We have some of them still in our thoughts, grounded in us from generation to generation; in all of them the divine origin of man is the principal theme. He is asked to lead a good life in order that he may live a life of happiness in a place called Heaven after his death. This was the state of thought in India when Gotama the Prince of the Sākya published his grand interpretation of existence.

We read in the Mahāvagga, the opening chapters of the Vinaya Pitaka and the First Book of the Buddhist Scriptures, of the predominant mental attitude of the peoples of India—extreme asceticism on the one part and boundless luxury on the other. Gotama, before he became the Buddha, perceived fully these two attitudes and also the sorrow to which man was continually a prey. From his earliest youth he was desirous of finding a solution to this problem: sorrow, its cause and its removal. With this object before him, he retired from the householder's life, wandered amidst the Northern plains of India, seeking and studying under all the masters of the different schools of Philosophy of his time. After six years of continuous struggle, he began to think out a way for himself, and at last discovered the Great Truths under the Bo-Tree at Buddha-Gaya.

Buddhism is distinguished from all other Religions and philosophies by its

unique character. Its principles are just now beginning to be understood, and, although the latest monistic evolution of Greek and medieval systems of thought is in harmony with them, the other aspects of Buddhist Philosophy are still not recognised.

The first Buddhist literature came to Europe through the efforts of Hodgson and Csoma de Körös and consisted of legendary yet beautiful writings on the life of the Great Sage. The more important philosophical doctrines of Buddhism were introduced into Europe only a few years ago.

Though Modern Science has made tremendous strides, European Philosophy and Psychology are still in their infancy, not being more than four hundred years old; the learned men before that time were full of animistic theories gained through the Bible and its apologetics, and even now many modern philosophers cannot get rid of theistic ideas.

Buddhism is a combination of Psychology, Philosophy and Ethics. Unlike other religions, it has no Dogmas which the follower is asked to believe.

A knowledge of Physiology (*Kāya-nupphassanā*) is necessary to the study of the observable facts or phenomena of the Mind. The philosophical aspects of Buddhism are abstruse and difficult, yet a close and serious study will be amply rewarded. Interest (*Sraddha*), therefore, and Effort (*Viriya*) are made much of in the Buddhist Scriptures.

We will begin by explaining what we Buddhists mean by "Man." He is an *attha pannatte*, i.e., "a collection of attributes united by a sign and representing a possible object of intuition," or, in plain English, with a concept. Buddhist Philosophy (*abhidhamma*) looks upon this concept subjectively and objectively. Subjectively (*parramattha vasēna*) Man is a fivefold combination, namely, *Rūpa*, *Vedanā*, *Saññā*, *Sankhā-*

ra and *Vinnāna*. The whole combination taken together forms a state of consciousness.

Rūpa means, in the ordinary conventional sense, a figure, form or picture. The common word used in India for the silver current coin is "Rupee," because it bears the "*Rūpa*" or the figure of the Sovereign. In its philosophical application it may be rendered "Matter," or better, as in our Commentaries, "that which changes its form under the physical conditions of heat, cold, etc." We must be careful not to think of it as a constant element. We cannot see in Man or in any physical object any form, but only *Rupa* or appearance-concept. The form is not seen, but is known by inference or by knowledge. If we have not been taught to call this appearance-concept by the word Man, we would not recognise a man on first seeing him. The infant's first conception of man will illustrate this point. The child has no idea of what the thing "man" is. It is only by training that he gradually begins to recognise that thing. If the infant is born blind it will have no conception of the appearance of man at all. Instead of the term "man" we might use any other conventional symbol, and the same process of argument will hold good. In the Suttas the word *Rūpa* is sometimes used in the ordinary conventional sense of "Form." *Rūpa*, therefore, in the Buddhist philosophy means a combination of surface or extension, cohesion, heat and motion.

The second term in this fivefold combination is Sensation (*Vedanā*) which embraces all the mental phenomena arising immediately out of the action of the five sense organs, namely, the Eye, the Ear, the Nose, the Tongue and the Skin.

Instead of the term "Ideas of Sensation," we may use for *Vedanā* the term "Sensibility" to express the capacity of experiencing, and refer to the conscious

effect, not to the physiological process. It must be understood that this is a property of the consciousness with the co-operation of each individual sense-organ. We recognise the quality more than the quantity of the sensation. This recognition comes through the various *silas* or modes of discipline mentioned in detail in such Commentaries as the *Visuddhi Magga*.

Then comes Perception (*Sannā*), the third item of this fivefold combination. This is a process by which we localise and objectify a sensation. Whenever we perceive a thing by means of the senses, we give sensation a certain definite position in space (*Akāsa*). To perceive a Cart is to refer to sensations of light and shade, form and colour, to an object placed at a particular point in space. The complete mental product is called a Percept, and the process Perception. When we name things or see things, we at once perceive what they are. The operation looks so simple, yet it is the result of learning from experience. Some of us have heard of an aeroplane, and we perceive it by a picture, but to those who have not seen a picture of it the word or the machine itself conveys no perception. Accordingly the Buddhist philosophical way of perceiving man as a combination of extension, sensibility, perception and consciousness must come also as a result of training, reflection or introspection. Perception also comes through consciousness in combination with one or several sense-organs. It is the interpretation of the stimulus or symbol.

Sankhara is the fourth in this fivefold combination. It is a process of thought-thinking conceptions or mental concomitants. "These perform their respective functions in combination as one whole, of act, speech, or thought." It is the result of motive-thought, and it is also motive-thought itself.

Now comes the last and the most important item, namely, Vinnana or

Consciousness. It is extremely difficult to say what consciousness is, but it seems to be the relation that subsists between the subject and object. Animistic religions have personified or objectified it in various ways. Among these personifications are soul, breath, dove, shadow, butterfly, fragrance, harmonious music, and lastly, Jehovah, Holy Ghost and the modern spiritualised conception of God. "However much the telescopes for observing the stars," writes Max Müller, "have been improved, the observatories of the soul have remained much the same."

According to Jewish philosophy consciousness was looked upon as an entity that remained inside the body and governed the doings of Man. It was held to be unchanging and constant, and at death it remains somewhere until at the Day of Judgment it is sent to heaven or hell. It is only recently that modern European philosophers and scientists have come to recognise that everything is in a state of flux or change, that nothing is permanent; yet this Doctrine was taught by the Buddha in its application, not only to the body, but also to the mind. According to Buddhism then, as we saw in our analysis, Sensibility, Perceptions, Thinking and Consciousness form the Mind, and the Rupa or Form, as explained above, forms the Body. Man therefore is a combination of Body and Mind, or when the four combinations plus the extension, cohesion, etc., come together and are arranged in a certain form, we give the completed result the name "Man." This recognition of Man objectively is Knowledge and the non-recognition is called Ignorance or *Avijja*. One who recognises Man in this manner is a Buddhist, and the psychology that explains this system is Buddhism.

Now Man or this Fivefold combination is the Self: the world or the environment that affects him through the five-senses is the Non-Self. The world,

therefore, is composed of two great phenomena, the Self and the Non-Self; the ego and the non-ego. This non-self is "not the same as self, nor is it another. If any self looks upon the non-self as another, his view is wrong. He is a *Micchaditthi*; self-interested (*Lôbha sahaḡata*); under an illusion (*Môha sahaḡata*); therefore he is unsympathetic (*Dvesa sahaḡata*). These three principles of self-interest, non-sympathy or antipathy, and illusion are the three primary causes of Sorrow. The three opposite qualities, namely, selflessness, sympathy and understanding (*alobha, adosa, amôha*), lead the mind to Happiness.

Buddhism does not trouble about the concrete beginning of life or the world, because the enquiry does not lead to freedom from sorrow; such enquiry is also profitless and ignoble. Wherever and whenever we assert such a beginning for Man, Buddhism analyses him and finds him to be an object of thought, a highly complex compound constantly changing and giving rise to new combinations. There is no place for an almighty, unchanging god, because that is also an object of thought, the result of an inevitable function, a pictorial introduction to the formulation of an ethical code when the mind of Man was in its infancy.

The mind of Man is compared with the current of a river (*Nadi soto viya*), the Buddhist idea of conscious existence. "A person standing on the bank of a river thinks that the river is the same, though not a particle of water which he sees at any point remains where it was a moment ago; and, as the beginning and the end of a river receive the special names 'source' and 'mouth,' though they are still composed of the same material as the body of the river itself, even so, the source and the mouth of this river of life are respectively termed

'birth' and 'death' though still composed of the same water of life."*

There is no transmigration of a physical soul-entity, nor is there continued personal existence, but there is continued existence. This everlasting process goes on and never ends until the causes that bring about physical existence are removed. Men mistake similarity for identity, and are apt to think of this ever-changing being as an enduring and abiding soul.

According to Buddhism, the subject or the self that thinks, and his environment (i.e., the object), are both changing. There is a relation always between the subject and object. The environment of the self is called stimuli which, as such, are objects of thought. These stimuli are of various kinds and may consist of sight, sound, smell, taste, touch, or concrete mental objects or abstract mental objects.

Consciousness or existence moves on in a normal state where there is no stimulus, but, at the approach of any one of the above stimuli, consciousness is affected and the subject is aware of the objective presentation. This first awareness is contact. Then follows perception by which the object is recognised. After this comes volition, which may be conditioned by Ignorance and Self-interest. Then comes a mental concomitant (*ekagḡata*) by which the object is individualised as occupying a certain position in space and time. This is followed by the selective activity of attention (*Manaskâra*), and lastly comes the psychic life "which infuses mental life into one and all and constitutes the whole into a psychical state." These seven mental concomitants are common to all acts of consciousness.

So far the subject is aware of the object as an individual, after which consciousness is again active to find out

* Shwe Zan Oung.

more about the object. This is done by the six following properties, viz.: Directing the mind towards the object; continued application; decision, or the property by which the mind chooses between two courses; effort to arrive at cognition; then the interest in the object and lastly the intention with respect to act.

Action is inoperative. The merely mechanical performance of various ethical rules without reference to the primary motives is vain and profitless. "Society lies" are those good actions which are performed with bad motives. If they are performed without self-interest or ill-will and with a true realisation of the nature of things, life will not be a lie but a truth, and Happiness will be realised.

There is a simple Buddhist story which fully explains the Buddhist aspect of life. A blind man said, "I cannot believe in a world of appearances; there are no colours; there is no sun, no moon, there are no stars; there is nothing."

His friends chid him, but he still repeated the same things. Then a Rishi, one of the ancient Hindu Philosophers, saw the man, and applied a concoction of four simples to the man's eyes. Immediately his eyes were opened. The man shouted out in ecstasy, "I see beautiful trees, the bright sun, the lovely moon and stars." Then certain holy men said, "You are vain and arrogant, and nearly as blind as you were before. You see the outside of things and not the inside."

The fundamental problems of Buddhism are put into the opening verse of the Dhammapada, "That the mind is primate, the highest and mental is the Law. The mind follows the vocal and bodily action." In studying the philosophy of Buddhism, it is essential to read a few English works on Psychology, without which Buddhist ideas are

rather puzzling. There is a large number of works on the subject, among which we may mention Dr. Sull's *The Human Mind*, Prof. James' *Principles of Psychology*, Prof. Baldwin's *Outlines of Psychology*, and Prof. Osmond's *Concepts of Philosophy*.

The Pāli Abhidhamma has not been translated as yet. It is a very tedious work and involves years of application. About the tenth century of the Christian Era the Venerable Anuruddha of Ceylon wrote a primer or handbook of this work called the *Abhidhammattha Sangaha*. We would earnestly ask those who are interested in this grand interpretation of Life and who would realise the mental happiness of Buddhism to read and study this book which happily has now appeared in an English translation.

SIMON HEWAVITARNE.

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Dr. Arthur Pfungst.

(The Ethical Movement has had recently to deplore the sudden death of Dr. Arthur Pfungst, one of its foremost sympathisers and champions. We are glad to be able to publish a memoir of him written at our request by a well-known continental ethicist, Herr Gustav Maier, of Zurich.)

Death has removed, in Dr. Arthur Pfungst, one of the most capable and versatile men of our day, and this in the full noonday of his powers. "All too soon" is the verdict of the bereaved family, the profoundly stirred friends, the hundreds and thousands whom he helped and protected, and his collaborators in material and spiritual matters. In his brief career of forty-eight years, suddenly cut short by heart failure, lay incarnated, however, the efforts and the varied moods of centuries. Such a life cannot be measured by years; only by achievements.

Dr. Pfungst was one of those rare personalities who embody in their life the opposing views of the age, and who by this very fact prove that the opposition is superficial rather than fundamental. Richly endowed with scientific and artistic, philosophical and poetic capacities, he was early placed by his father at the head of a large industrial enterprise which, through bold initiative and untiring energy, he transformed into model concern of international importance.

He who saw Dr. Pfungst at his office or on his frequent business journeys regarded him naturally as a typical captain of industry. His striking success was therefore not surprising, and filled him, too, with the proud consciousness of being one who actively co-operated in his country's welfare. Personally, however, he regarded his growing income not as an end, but as something to be devoted to cultural purposes. He was happy only when his wealth could be spent for impersonal causes, for his collaborators, his friends, the poor and oppressed, for popular education, for raising the ethical level of the community, and for combating superstition and intolerance. His magnificent enterprise he left behind him in a flourishing condition; but the income which it brought him he lavishly distributed. Such a conception of wealth is fortunately no longer a rarity. Many highly placed, and in the best sense ambitious, business men take delight in amassing fortunes; but these are only truly satisfied when the outcome of their activities is to benefit humanity. The history of industrial development will one day place Arthur Pfungst by the side of Alfred Nobel, Cecil Rhodes, Andrew Carnegie, and their compeers.

Dr. Pfungst was the embodiment of the attempt to reconcile the existing material contrasts and also the prevailing spiritual contradictions. In his personality the Eastern and the Western

spirit melt into one, for, while he stood in the centre of the Western sphere of thought, he yet had at the same time an expert's knowledge of the profound wisdom contained in the Indian classics, especially those of Buddhism. Hence his name was as respected in the highest Buddhist circles as among the spiritual advance guard in his own country. The Burmese priests presented him with a precious bronze statuette of Buddha dating three hundred years back; and when I once knocked at the doors of the leading Buddhists in Ceylon, they were thrown wide open because of the friend whose introduction I carried with me.

Dr. Pfungst was cosmopolitan in the best sense. He did not jealously keep his poetic thought and his philosophic insight for himself and for his friends; but he shared them with the world as a champion on behalf of truth and freedom, and as a stalwart advocate of progress in social and religious matters. With enthusiasm he placed his financial resources, his ability, his eloquence, and his skilful pen at the service of all the great forward movements of our time. The Ethical Movement, one of whose most honoured leaders and active supporters he was; the movements in favour of people's libraries and popular education generally; the Peace Movement; the Monist and Freethought Movements; and many other movements, all profited by his active interest. He recognised the necessity of uniting in one body these precursors of the good time to come, and successfully persuaded them in Germany to form a union. His fortnightly paper, *Das Freie Wort* (Freedom of Speech), in which he often wrote anonymously, indicated some of the currents of thought he represented and championed.

In more than one respect Dr. Pfungst resembled Moses Mendelssohn, and yet the philosopher and business man of the

twentieth century shows various peculiarities. He symbolised the universal. He was almost Faust-like. To serve mankind the better he renounced the happiness of matrimony; and yet his radiant joyfulness enriched the lives of all those who came into contact with him. As if to combine even as regards externals the contraries which were embodied in him, he was often mistaken when in Rome (where we spent many happy hours together) for a "monsieur"—he who was almost a fanatical enemy of clericalism, which to him represented the greatest danger for the mental liberation of mankind. On this point his attitude was radical, if not Voltairian. Only a few weeks before his decease, on my return from the Hague Moral Education Congress, we discussed these questions together. I argued that one should recognise the cultural significance of the Churches from the historical standpoint; but he contended that in an age of one-sided half-enlightenment it was essential to hit hard if an appreciable effect was to be achieved. Perhaps he was right in this, because recognition of worth in opponents is still too often regarded not as noble impartiality, but as weakness. Yet, Freethinker as he was, he had a deeply religious nature, and was an enthusiastic apostle of moral authority.

His memory remains with us. His example will continue to inspire others. His collaborators need not mourn, for the seeds will sprout, even though the sower be gone.

The Art Industries of Burma.

No. 119 of the Journal of Indian Art and Industry is composed of a number of articles on industrial art as Indian section of the Festival of Empire and Imperial Exhibition of 1911.

Mr. H. L. Tilly writes on "The Art Industry of Burma" as follows.—Had the exhibits from Burma been collected in one court, the visitor would have been struck by the wide range of the handicraft of that Province, beginning with the colossal images in stone and passing on to carving in wood and ivory, to silver-work in great variety, to the work of founders in brass, to statuettes in bronze and silver and to lacquer work and glass mosaic. These crafts are all in active operation in Burma to this day. The arts that are disappearing are those which depended on the patronage of the court. The wonderful silks in wavy patterns are no longer made in Mandalay and the intricate yet beautiful gold filigree jewellery, all built up on charcoal under the blow-pipe, has given place to heavy solidly-carved rings and bangles of European patterns. The present-day Burmese only support the handicrafts used in the decoration of pagodas and monasteries, and fortunately they cannot go very far wrong in the main outlines and proportions because these have been settled by tradition. In details, however, they occasionally copy or adapt the ideas of Europeans; for example, some pillars in a shrine at the Shwe Dagon Pagoda, Rangoon, are covered in coloured glass-mosaic with an excellent adaptation of a really good cretonne design. Strangely enough, it is the European patrons who have the greatest influence in keeping the silversmiths and statuette makers to purely Burmese designs and shapes. A competition for all the craftsmen in Burma is held annually in Rangoon and prizes are only given to exhibits of Burmese design, good work obtaining a ready sale there at very good prices. The workmen are graded, so that every man completes with his equals and has a chance. The prize-winners are promoted into the next higher grade after each competition. This Provincial Art Competition is now firmly established, and anyone who requires really good

Burmese work can obtain it by writing to the officer in charge. The influence so exerted is felt all over the country, for many of the municipalities help the local men to compete and send them to Rangoon to learn what they can. Moreover, most of the curio shops in Rangoon employ the same workmen and occasionally compete themselves, so that the artistic standard is much higher than is generally the case. Good work cannot be made in an expensive country like Burma at a cheap rate, and it is very much dearer than the Indian products of the same kind.

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EDUCATIONAL.

EDUCATIONAL GRANTS.

The following are extracts from Sir Harcourt Butler's statement on education grants:—

New grants are being provided for education out of the surplus of the current year and the revenue of the year 1913-14, to the amount of Rs. 74 lakhs or just short of 2½ millions sterling, viz.

(a) Non-recurring grant of Rs. 69 lakhs from the opium surplus of the current year.

(b) Non-recurring grant of rupees two hundred and fifty lakhs from the surplus of the ordinary revenue during the current year.

(c) Recurring grant of rupees fifty-five lakhs from the revenue of the year 1913-14.

The distribution of these grants according to objects will be as follows:—

(a) Non-recurring grant of rupees sixty-nine lakhs from the opium surplus. The whole of this grant to Local Governments is allotted to hostel construction. A special liberal grant is made to Bengal to provide a balance for the Dacca Hostel scheme as well as for hostels elsewhere. A sum of two lakhs is given to

the University of Calcutta (over and above the amount which this institution will receive along with other Universities from the grant from the surplus of ordinary revenue) in order to enable the University to purchase a site required for the expansion of the University buildings. The distribution accordingly is: Hostels, rupees sixty-seven lakhs; Calcutta University, rupees two lakhs; total rupees sixty-nine lakhs.

(b) Non-recurring grant of Rs. 250 lakhs from the surplus of the ordinary revenue. This is distributed to Universities and Local Governments for building equipment and other capital charges as follows:—Universities Rs. 46 lakhs to be distributed as follows:—University of Calcutta, Rs. 6 lakhs; University of Bombay, Rs. 2 lakhs; University of Madras, Rs. 3 lakhs; Punjab University Rs. 2 lakhs; University of Allahabad, Rs. 2 lakhs; Dacca University Rs. 15 lakhs; Patna University, Rs. 8 lakhs; Rangoon University, Rs. 8 lakhs; total Rs. 46 lakhs.

It has already been decided in principle to establish Universities at Dacca, Patna and Rangoon, and it is necessary to provide for their early foundation. The grants for this purpose, however, are contingent upon the approval by the Government of India or the Secretary of State, of schemes for their constitution.

Colleges and secondary schools, including training institutions receive Rs. 35 lakhs.

The Government of Madras are understood to contemplate considerable expenditure upon their Engineering College. It will be open to that Government to spend a portion of the sum on this object. The remainder of the total grant is intended for arts and secondary schools.

The Government of India desires to urge the claims of training institutions. Educational hygiene, gymnasia, playgrounds, swimming baths, gardens, read.

ing rooms, common rooms, etc., Rs. 25 lakhs. This grant is intended to make a start in placing education upon a broader basis along the lines indicated in the resolution No. 301 ed. of the 21st February last.

Manual instruction Rs. 7 lakhs. This is designed to encourage the much needed introduction of manual training into schools. Two local Governments have already framed schemes of this kind.

Girls' Schools, Technical and Special Schools Rs. 25 lakhs. These objects have been grouped together under a single head in order that Local Governments may deal freely with their grants according to the readiness of local programmes.

European Education Rs. 28 lakhs.

There are large demands for the improvement of buildings and equipment in schools for the Domiciled community in all provinces except Bihar and Orissa, where the needs for such education are not extensive and are reported to have been satisfied by previous grants. The Government of India are about to address Local Governments, on the question of encouraging Mahomedan education generally, but they do not desire to delay any existing schemes and they have no doubt that Local Governments, in distributing grants, will make provision for special Mahomedan institutions.

Of the recurring grant of Rs. 55 lakhs out of the revenue of the ensuing year Rs. 6 lakhs are held in reserve for the present to meet undeclared requirements such as proposals for the development of Oriental studies and Mahomedan education; and Rs. 49 lakhs are distributed as follows:—Universities Rs. 6,50,000; primary education, Rs. 20 lakhs; girls' education, Rs. 5 lakhs; colleges and training institutions, Rs. 2 lakhs; secondary education, Rs. 9 lakhs; technical and special education, Rs. 1,50,000;

manual training, Rs. 1 lakh; European education, Rs. 3 lakhs; total Rs. 49 lakhs.

Universities Rs. 6 lakhs. Recurring grants have been made during the current year to the existing universities for the encouragement of research work and higher teaching. The result of that experiment is awaited. Meanwhile the Government of India desire to make adequate provision for the creation of new Universities and a new type of teaching and residential University, a reform to which they attach great importance. They are accordingly allotting Rs. 5 lakhs for the proposed teaching and residential University at Dacca (for which Rs. 45,000 has already been given) and for Universities at Patna and Rangoon, sums of Rs. 1 lakh and Rs. 1,40,000 respectively. This expenditure will be contingent upon sanction.

The new department got to work in January 1911. Since then the Imperial grants for education have aggregated:—Non-recurring Rs. 4,79,00,000; Recurring Rs. 1,90,00,000.—*Indian Review*.

A MESSAGE OF SYMPATHY.

The Council of the Buddhist Society of Great Britain and Ireland met and passed a vote of sympathy and condolence with the Anagarika H. Dharmapala and all the members of the family on the death of the late Mr. Simon Hewavitarne. The council records:—

We all feel his death very much because he was a keen and able advocate of Buddhism as well as a good man.

Please convey this message to his widow and mother and brothers and tell them that we trust that the blessing of the Dharma will sustain them in their most grievous loss.

BUDDHISM AND ITS APPEAL TO THE WEST.

*A Lecture delivered to the Buddhist Brotherhood
by Dr. C. A. Hewavitarne.*

Gentlemen,—I am sorry I had to disappoint you once, it was through the lamentable and unexpected death of my dear brother. My brother died as he had lived a good Buddhist, and to those who speak of Buddhism as an effete religion, the example of my late brother will prove conclusively that at the present day as in the days of old there are Buddhists who are inspired by the same noble motives that actuated the devotees of old. You know that according to his will he has made provisions for the printing not only of the Pitakas but of the commentaries as well. Buddhism is spreading rapidly; since 1750 there has been a continuous growth of the religious spirit, not only in Ceylon but all over the world. The present Buddhist activities are not transitory; and your Brotherhood should feel very proud in that you are handing on the torch of the Dhamma.

In this country we have been so long accustomed to the parrot cry of the missionaries

“What though the spicy breezes blow
soft o’er Ceylon’s isle

Where every prospect pleases and only
man is vile”

that people have been hypnotised into believing that everything the missionaries say is true. I shall give you to-day first hand information on the subject, as I have been working for eighteen months with the leading Buddhist Society in England. You may have seen a cablegram to the effect that an English graduate was wanted to be a Bhikku and study Buddhism. I have since heard that several applications were received three days after the advertisement and the Society is in a fair

way to get a competent scholar to study Buddhism in Ceylon. The claim of Ceylon to fame is not as the Premier British Crown Colony; but as the home of Buddhism and it is our duty as Buddhists to carry on and perpetuate that reputation and not merely to rest on it. Unfortunately the majority of our Buddhists have not a proper knowledge of their religion; and this religion which humanised Asia is, through misconceptions, not being practised as strenuously as it should be practised.

In Buddhism mental discipline plays a very important part and the lack of the study of this aspect of Buddhism seems to me to explain the neglect of Buddhism by many of our countrymen. I have chosen my subject for two reasons, firstly to emphasise why Buddhism appeals to the virile nations in the west, secondly from the hope that Buddhism filtering to us from western channels may have a greater power in opening the eyes of our misguided brothers who have adopted Christianity. Buddhism in Ceylon is like a gem which has upon it an incrustation of grosser-matter of centuries’ growth, to the expert the gem is none the less valuable for that reason, but if an ignorant person throws it away as worthless, it is only he that will repent in sorrow later.

To most of us who look upon the East as the birth-place of all spiritual thought, and Europe as the personification of mere material prosperity it may come as a surprise to hear that Europe is religiously inclined. But it is a fact that though the majority are guided by emotion rather than reason there is a large element of people who are not only intensely religious, but also at the same time inquiring into the rationale of their religious belief.

From the time of Heraclitus and Socrates who were the first to cast doubts on their contemporary beliefs, Europe has been full of seekers after

truth. And centuries before the birth of Christ the principles of Buddhism, were known to the Greeks both in Asia and Europe.

But although Buddhism as such does not seem to have taken root in Europe, it is thought that the Samanaei and the Essenes were a sect of Buddhists. However that be there seems to be no doubt, that the early moral teachings of Christianity were taken from Buddhism, just as later on Buddha became a patron saint of the Roman church as Saint Jehosaphat.

To the early Goths and Northern European nations steeped in animism and bloody sacrifices, Christianity came as a stupendous revelation and the mild Eastern I might almost say, Buddhist, spirit of Christianity completely won them over.

The inquiring spirit of Europe however was not satisfied with the teachings, and even in the first century there were many struggles to free and purify the spirit of religion and the main body split up into innumerable sects, some basing their secession on doctrines which seemed to later generations perfectly puerile.

However much they differed in other respects, they were unanimously in harmony on one point, that was the intense hatred they bore each other. The religious history of early Europe was darkened with blood, and the list of martyrs, that is to say of those who suffered death at the hands of the so-called infidels, was far out-numbered by those who were brutally slaughtered by their own co-religionists. After all this slaughter, Catholicism came up triumphant and the Catholic Church by absorbing all temporal power became the upholders of the spiritual destiny of Europe. Then followed the dark ages, in which the light of progress burnt dim, and spiritual progress became a mockery.

But no spiritual or religious tyranny could keep down the adventurous spirit of the inquirer, and the revolt which at first was put down with ruthless slaughter, gradually spread till the reformed church broke away entirely from the all repressing ecclesiastical hierarchy. The reformed church however soon became as intolerant as the mother church, and the sects that grew out of it are as numerous as the oft quoted leaves of Vallombrosa. But in all these heterodox sects, there is the same spirit of intolerance, the same dogma of "unless ye believe as we believe, ye are for ever damned."

Within the last fifty years however there has been a growing tolerance in the European religious spirit, due not so much to the better understanding of the Christian religion, as to the growth of the scientific and critical spirit which has risen victorious over ecclesiastical tyranny.

We constantly hear of the civilizing influence of the Christian Church, but to the student of European history all such assertions are without any evidence. The darkest ages in Europe were just those when she was dominated by priestly influence, just as the least civilised states in Europe according to modern standards at the present time are those in which priest-craft is still paramount. Besides while Europe has been Christian for twenty centuries, European progress dates only from the time of the unrestrained growth of the modern scientific spirit.

From these few remarks it will be clear that the inquirer has been busy all through the centuries and that he is still unsatisfied with the religious teaching that he has been getting for the last twenty centuries.

The material conditions in Europe have vastly changed within the last few decades, and the industrial and economic stability has produced a large number

of people with leisure. Even among the working classes, the spread of education and the popularising of science have produced many who think for themselves. They have discovered for themselves, that the truths of revealed religion run counter to their education and their reason, and there has come upon them a disbelief in everything supernatural. All have lost faith in miracles except those who are paid to do so, and even among them there are many who find it inconsistent with their better judgment to insist on doctrines they themselves do not believe.

The result has been that thousands, nominally call themselves Christians without any faith in the religion they profess, while thousands of other call themselves Unitarians, or Theists, or Christian Scientists, or have given up all religions, placing their conduct on an ethical basis.

But the majority are in a state of irreligion. And even among the professedly religious there is a conflict between their precept and practice. But among the thinking portion of Europe, there is a "will to believe," and the inquiring spirit is still at work trying to satisfy his inward craving for a belief.

One of the causes that have led to the decay of Christianity is the scientific and critical study of Animism.

Scientific students have found that the belief in a soul was a common idea among primitive races, and the evolution of the God idea was from the tribal god of primitive communities. Christianity teaches a creation of man and the universe, and comes into conflict with the teachings of science which denies a first cause. Still, in spite of all science there is yet a large majority who cannot free themselves from their early animistic beliefs, and even among scientists owing to their childhoods' training, it is the most difficult thing to entirely free their mind from this early bias.

Although at the present day Christianity seems triumphant and Europe prosperous, the indescribable misery in this apparent prosperity and spiritual progress has opened the eyes of thinkers; and the belief is gaining ground that something radical has to be done if the people are to be drawn out of the rut they have got into.

Modern science which has been identifying itself with the physical aspect of the universe, so far has no antidote to offer; although it has undermined all religious belief; and sociology and psychology are still collecting material and have no solution for the problems of existence; while Eugenics which has for its aim the betterment of the race by "better breeding" is still not taken seriously except by a minority of enthusiastic workers. In short science is bankrupt as far as a solution of the life problem is concerned.

Ethics or conduct based on reason does not appeal to many, because it is easier to enjoy the moments as they come rather than to weigh the consequences of ones acts and thoughts. From this side of the picture let us now turn to the other.

Fifty years ago Buddhism was hardly known in Europe and what little was known was not taken seriously or understood. To many, the first introduction to Buddhism was through Sir Edwin Arnold's *Light of Asia*; it gave to them a glimpse of the noble and self-sacrificing life of the Buddha, and made them inquire into the beliefs of Buddhism.

For many years, nay it still is, presented to Europe as a Pessimism and a Nihilism. And even now with such a vast literature on the subject, there are so many misconceptions and distortions that a true idea of Buddhism is only possessed by a few. The reason for these misconceptions is that the earlier writers like Barthelmy St. Hilaire, and Spence Hardy and Monier Williams gave to Europe a misrepresentation of Buddhism, judging it by Christian standards. But as Huxley said of science

versus Christianity "Time is on our side," and all the misconceptions are on a fair way of being removed.

According to St. Hilaire, the greatest defect in Buddhism, was its atheism; whatever force that argument may have had in his day, Buddhism comes into harmony with the present trend of thought. Twenty-five years ago "atheist" was a word of opprobrium, now-a-days one does not hear it, and soon "atheist" will pass into the limbo of forgotten worthies.

Within the last twenty years, there has been a better understanding of Buddhism and consequently a greater appreciation. There is without doubt a spread of Buddhism in England, Germany and America; and even in France, Austria and Italy there are many who are not only Buddhists, but who are spreading the "doctrine glorious," by word and deed. Buddhist phrases and terms have passed into the currency of language and Buddhist maxims and golden thoughts are daily placed before the public from the Dhammapada or the Suttas.

In America where there is a large Buddhist following a form of ritual and ceremonial is however being introduced from Japan.

Rhys Davids in England, Dahlke, Naumann, Pfungst, Strauss, Markgraff, etc., in Germany, Jeno Lenard in Hungary, Madame David, Count Leon de Rosny in France, Paul Carus, Warren, Lanman in America, just to mention a few names, have popularised Buddhism, while the Buddhist Society of Great Britain and Ireland in London is daily teaching Buddhism; and its members who number over 200 are most of them good Buddhists.

Once a well known lecturer taking as his subject "Is science Bankrupt," deplored the fact that while science undermined all one's cherished ideas, it had nothing to offer in their place except annihilation. For under the searchlight

of science all hells and heavens were shown to be mere imaginings and the firmament nothing but infinite interminable space. But wonderfully enough, we might reply, we have among us a religion which harmonizes with science in the minutest detail and yet offers to us a most true and consistent solution of the riddle of existence and gives at the same time a perfect code of ethics which leads not only to perfect happiness of ourselves and others in this life but at the last moment of that life we can face with equanimity whatever future there may be before us.

I am afraid, all this I have said is by way of introduction, for it is only now I am coming to the real portion of my paper "What is it that appeals to the Western mind in Buddhism." Buddhism appeals, because it looks at the universe from an entirely different point of view and explains life by a different standard. Buddhism is the science of existence, and like every other science it must be studied, critically if possible, to understand it. I am like you, still a student of Buddhism, but I shall try to tell you as it appeals to me, and as I know it appeals to many western minds. It is possible that there are many who are not satisfied with my explanations, so much the better, for it will make you think, and the more you think about Buddhism, the better you will be for it and the easier it will be to understand the deep and abstruse doctrine of the Buddha.

The first principle in Buddhism as you know is Anicca, Dukkha, Anatta, Anicca is impermanence, dukkha is sorrow or dissatisfaction and anatta is non-soulness. To you who are Buddhists, those three words come naturally because by constant hearing and repetition they have become part and parcel of you. But if any of you have any doubts concerning them, I wish them to stand up or in any other way to signify their disbelief. For it is quite essential to

fully realize the meaning of that phrase *anicca vata sankhara*.

Everything is in a state of change; for simple as it may sound, it is the most difficult thing to grasp that every little atom in you and around you is changing its characters every moment. Many of you who have studied science must have heard that heat is matter in motion, but the first principle underlying Buddhism is more abstruse still to understand. Buddha says everything is disintegrating and undergoing a constant change. There is no permanency anywhere. This doctrine goes even deeper than modern science, for it said matter was indestructible. We believed it, and no doubt some of you still believe it; but the latest researches show that matter is actually destructible. And such things that you heard as conservation of energy, are only true up to a certain extent.

Is it not wonderful that the Buddha saw 2500 years ago deeper than 25 centuries of scientists?

Similarly with *dukkha*, up to quite recently Buddhism was called a Pessimism, because it enunciated this doctrine of *Dukkha*. In fact if I am not much mistaken, our missionary friends still insist that Buddhism is a pessimism on this account. Take our individual life take the life of the world, of the universe, is it anything but "sorrow, lamentation and despair." Look at the "heavens" "which," the Christian says, "declares the glory of God," and the firmament, "which showeth his handiwork." What do you find there, but impermanence and the destruction of world systems producing immeasurable sorrow, look at life around you on the animal, the vegetable and the mineral world, the strong preying on the weak, the rich oppressing the poor. Is it misery or happiness? For enunciating this grand axiom, for observing this universal rule, the Buddha has been called a pessimist. No wonder ordinary Christians think we are pessi-

mists when Schopenhauer himself called Buddhism a pessimism. The real truth is that this doctrine which is so evident to every Buddhist, has not been seen by the Western mind. Only a few of them are just beginning to see it.

The Buddha has been called the wise physician, he not only saw and realized that there was sorrow everywhere but he actually found a way out of it. And it is this way out of sorrow that the Christians have misconstrued into annihilation. Then comes the third principle of *Anatta*. I mentioned at the beginning about Animism or the belief in a soul. It would take me too long to trace the history of Animism, which had its origin in dreams and nature worship of primitive people, who attributed to every phenomenon a spirit. This belief in a soul, of which the Missionary makes a specialty has persisted in Europe, in spite of all scientific teachings, and appeals to their emotional temperament. It is a belief he derives from his primitive ancestors and Buddhism is the only religion which categorically denies the existence of such an entity. This denial of the soul substance was one of the first things that attracted the rationalist. In this *Anatta* doctrine is also closely associated the negation of a God. In Buddha's time there were all kinds of religions, pantheists, polytheists, atheists, nihilists, animists, spiritualists, yet he steered clear of all of them and found this great doctrine of *Anicca*, *Dukkha* and *Anatta* and actually based on them his great philosophy of life. If there was nothing else in Buddhism, except these three, it would still be the greatest religion in the universe.

This is the first appeal in Buddhism to the Western thinker, that where others found desolation the Buddha has found and infinite supply of Ambrosia.

The doctrine of "Flux," was no new doctrine in Europe, Heraclitus first enunciated it but on that he found no code of ethics, the latest philosopher

Bergson is reenunciating it now, but only as an academic theme.

You know the first verse in Dhammapada "Mano pubbangama Dhamma," this in English translation is given as; "All that we are is the result of our thoughts," this is the first time that such a thought has been given to the west, its profundity came as a revelation to them. In Christianity "all men are sinners," because Adam and Eve created by God, sinned; and to save us Christ came on this earth, and still there are many unsaved. As I said before most people in the west have ceased to believe in the creation theory, and all the theological explanations of it. So far the first time they came across in Buddhism that we are responsible for our actions not to any outside agency but to ourselves and that we are the result of our thoughts and actions. Buddhism is the only religion that recognises the supremacy of the mind—and the Western people admire Buddhism, because they find in it a solution for the problems of this world. You know the story of the Brahman, who came to the Buddha and said "Sir, I am in a hurry I cannot wait, tell me in a word, what is it you teach? Then the Buddha said my religion can be taught in one word and that word is "Appamado," "Non delay." Strenuous effort is the key note of Buddhism, at the same time Buddhism is many sided. It is a religion that appeals to the strenuous, the ignorant, the man that has faith and the one that takes his belief on reason—To us who are accustomed to Pāli words, there are two words *laukika* and *lokottara*. The *laukika* aspect of Buddhism is the Buddhism that we follow and practice; the *lokottara* can only be realized by those who have attained the four degrees of Sotapatti, Sakradagami, Anagami and Arahāt. Although we can understand the doctrine of the Four Truths; it takes incessant patience and meditation to realise it every minute of our life. When we have

reached that stage we may safely say we have attained Nirvana.

To the Western mind the appeal of Buddhism is from the *laukika* aspect. They have grasped the four truths in its application to the problem of life, but they have not reached the stage when they realise it every minute of their life, that is to say from the *Lokottara* aspect.

The *Laukika* mind can easily understand the Eight fold path; to the Western mind there is no greater ethic than the Noble eight fold path of Samma Ditthi, Samma Samkappo, Samma Vacha, Samma Kamma, Samma Ajivo, Samma Vyayamo, Samma Sati, Samma Samadhi, to him it is the right life. But according to the Buddha, only the Arahāt realizes all the eight every moment of his life.

In Samma Ditthi also, Buddha lays special stress on the right understanding, and the right understanding depends upon the realization of the effects of Karma.

This is a matter on which many westerns come to grief. Because on this Karma is based the idea of re-birth.

Even among the Buddhists here, the idea of re-birth is not strictly understood. This is the most difficult problem in Buddhism; but I may say that there are several in Europe who have actually realised the Karma theory, although they cannot explain it to others. It is like some of those abstruse scientific concepts which cannot be explained, but which have to be actually realised by deep study.

"If you can realise what you are at this present moment with all your changes and combustion processes going on within you, you will realize that there is no gap between this life and the next." This was the explanation of one European Buddhist to an English audience—unfortunately they could not follow him.

"Tanha," said another student, "is the will to live and with every life, if the process of renunciation is persisted in, a little of the tanha disappears, till there is no more tanha to disappear, that is Nirvana."

The European Buddhists have many of them realised that tanha is the origin of life. The scientific explanation of adaptation to environment only partially explains the continuation of a species of animal life; to the thoughtful tanha or the will to live offers a much more universal explanation. Just as we create our surroundings, so it is possible for the lower forms of life to overcome or adapt themselves to their environment through their tanha.

The Buddha says, man only has the power to overcome tanha, this tanha which is so universal. This doctrine of tanha is only just now becoming intelligible to the European mind. According to Buddhism Bhava Tanha or the desire for existence is the cause of all the misery of life—and Avijja or ignorance of the causes of sorrow, is the root of all this desire.

Many who come to the London Buddhist meetings go away dissatisfied, because they cannot understand tanha. They say if we give up all desire for good things, life would be quite empty. But this inability to grasp the meaning of tanha is because they have not yet got into the Buddhist way of thought they are still possessed by the old beliefs and have not realised the meaning of the Four Truths.

Many scientists who will not believe in rebirth unless they have irrefutable evidence still profess Buddhism, because it harmonizes with their views on life problems and still gives them a rational basis for moral conduct. They agree with us in the Anicca, Dukka, Anatta, and when they hear that Buddhism bases on these its triple idea of Dhāna, Sīla, Bhāvanā and its correlatives Alōbo, Adoso, Amōho or unselfishness

sympathy, and knowledge, and work in that way to the Eightfold Path, they see their highest practical ethics fulfilled.

But what appeals more than anything else in Buddhism is the infinite liberty of thought of Buddhism and the intense mental culture. "Saccitta pariyo dapanam," purify your mind by meditation, by analysis, by concentration occurs only in Buddhism.

When the scientist comes face to face with these primal truths, he sees in Buddhism doctrines, to which even he materialist as he is, can readily subscribe; to the working man, Buddhism appeals because he sees in it, his cherished ideas of Socialism actually in practice in Buddhist countries. There is not in Buddhist countries that utter selfishness which exists in Christian countries. Moralities which have to be enforced in Christian countries with the direst penalties are a common every day occurrence in Buddhist countries. According to Buddhism a man has a perfect freedom to advance, but not by trampling on others.

The ideas of Karma and Nirvana are also being understood. But the deeper meanings attached to them are still a *terra incognita* to many of the Europeans.

You know the simple stanza, *Sabba pāpassa akaranam*. In all other religions you are asked not so much to do good, as to believe in a God or a Saviour; Buddhism alone says do good, avoid evil, purify your heart. This teaching of putting the mind right and so giving a ground for all good action is only just now being recognised in the west and hence Buddhism appeals as the only rational religion. Buddhism does not mean knowing the books by heart or saying that you are a Buddhist or even doing good actions, but in rightly understanding and following the mental attitude that precedes good actions. This cultivation of the mind is the great asset we possess and the more we cultivate it,

the less chance there is for disbelief or wrong actions.

Karma the law of cause and effect is being understood to apply to all natural phenomena and the scientists understand one aspect of it. To the Buddhist all life is one; there are no gaps in it, death is no separator and Karma acting through lives immeasurable, only the Buddha could enunciate. If we cannot see it, it is our ignorance not the fault of the teaching. The uniformity and universality of nature is only just beginning to be understood. The scientist who looks upon earth, air, water as self originating and inherent in nature, cannot yet admit that life too is inherent in nature; he still hesitates in his choice between a creative force and spontaneous generation. To the Buddhist, the idea of Karma acting through the whole universe is the most simple thing to grasp. There are new philosophers arising in Europe such as Bergson, but they are only repeating some of our old Buddhist doctrines, and in no way in its completeness.

Dharma as the Buddha said is all absorbing; it takes in science in its entirety; to every new discovery in science there is an answering echo in Buddhism; it meets socialism on its own grounds and preaches the same lesson of solidarity; with its doctrine of Mettam or all pervading love, it rises superior to humanitarianism; in idealism it goes deeper than the greatest idealist Europe produced; compared to its psychology, modern psychology is still an infant in arms; the lessons of sociology were taught by the Buddha; problems still not thought of in eugenics were solved in our religion centuries ago; to the Hedonist Buddhism gives scope for the most perfect form of enjoyment and yet Buddhism only teaches us the lesson of the middle path. Let us therefore understand thoroughly this most universal of religions and not merely

take for granted what a few ignorant people say what Buddhism is.

Buddhism is a religion of thought, independent free thought, and we who are Buddhists should ponder well and deeply on this. Karl Pearson in his last remarks says that every College should possess not only a laboratory and a library, but a cogitarium, a place for deep meditation. This power of meditation and analysis we Buddhists have known for centuries and yet seldom put in practice. Think for yourselves is the motto of the Buddha. Do not believe a thing, because the wisest man say so, but meditate on it as the Buddha says "Yoniso Manasikaro." We have now come to a parting of the ways and it remains with you to decide whether you are to follow on the paths trod by our ancestors and improve on them or go a hungering after new and strange gods.

The economic conditions of the present day are such that we think that what is nearest at hand is the best because it is the most convenient.

Buddhism teaches us not only religion, but patriotism and fearlessness. It teaches us to think, to analyse; a true Buddhist should never be a coward in his convictions, but he must be bold and step right out, not sleepily and confused by the fumes of wrong ideas, but wide awake yielding place to nothing but justice and righteousness.

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BOMBAY POTTERY INDUSTRY.

More than a year ago it was decided by the Government of Bombay that in order to encourage the development of the pottery industry the results of the experiments carried out in the Pottery Department of the Sir J. J. School of Art should be made available to the public free of charge, and the superintendent was authorised to give free

advice during the working hours of the laboratory to private firms and individuals who are known to be interested in the industry. This concession of Government has now been carried further. It is considered desirable that the services of the superintendent should be made available outside Bombay to Native States and private firms or individuals interested in the industry who may seek his advice, and the principal of the school has accordingly been authorised to permit the superintendent to visit places outside Bombay for the examination of clay beds, etc., and to give advice generally. This offer is subject to certain conditions, which include the payment of the expenses of the superintendent by the applicant for advice and the reservation that the consultations shall be only at such times as the services of the officer can reasonably be spared without detriment to his regular work in Bombay, but it is hoped that it will be freely taken advantage of. —*Indian Review*.

Burmans in England.

A writer in the *Burma Critic* says:—

"I nearly sent a subscription the other day to the Burma Society, but fortunately I happened to notice that "it was the declared and consistent policy of the Society not to encourage Burmans to come to England." I had thought we had passed out of those archaic backwoods long ago. It is perfectly sound not to encourage the Burman of merely average ability to proceed to England. I should be much obliged, however if some one would write to me and point out how the Burman of exceptional ability is to get on, if he does not go to England. Can any member of the Burma Society honestly say that the Burman who has been to England, has not a thousand times better chances of getting a post, than

the Burman who stays in Burma. The evils of English life for the Burman are hopelessly exaggerated. The immense good it does to the exceptional Burman is perfectly obvious, if we remember a few names of leading Burmans to-day. Arrogant Anglo-Indians always imagine because they themselves think so, that Burmans will always think English life so infinitely superior to their own, that they will return to Burma with reluctance and contempt. This egoism would be humorous, if it were not so universal."

INDIA'S FUTURE PROGRESS.

V.

After visiting the Sadhus of Hardwar and Kankhal for a full week at Hardwar I had gone to Benares, Allahabad and Muthra, etc., to study and see the local Sadhus and mendicants. It appears that the "Pandas" of Hardwar, "Chobas" and priests of Muthra, Gya, Allahabad and Benares are not included among the 52 lacs of Sadhus and mendicants according to the last census figures of 1901. The number of Pandas, Chobas and priests can be easily and conveniently estimated at 48 lacs of people. So the total of Sadhus, mendicants, Chobas, Pandas and priests can be taken to be not less than a crore of population. Now the question for our careful and serious consideration is, whether we can utilize in any useful way these people who are at present a burden, and a huge mass of selfishness, and ignorance. Besides the above evils, if one desires to know the extent of gross ignorance, darkness and superstition let him visit these so-called places of Hindu pilgrimages. Fortunately things are improving though very slowly. It is a matter of some satisfaction that there are some silent and solid workers in this field also who keenly feel the miserable condition

of this class of people. Lala Baldev Singhji, the pious Reis of Dehra Dun, also takes very great interest in this subject and has started a "Pandas' Sabha" at Kankhal near Hardwar. He comes down every Saturday to attend the weekly meetings of these Pandas, wherein excellent sermons are delivered on the performance of the duties and responsibilities which they owe to themselves and the public including of course their ignorant, orthodox victims, *i.e.*, pilgrims. Much good can therefore be done, if the well-wishers and leaders of the Hindu community at other places of pilgrimages start Sabhas or meetings for these "Pandas and Chobas" to improve their condition.

There is another way in which these "Sadhus" can be usefully utilized and in which direction they are inclined and prepared to work. As Arya Samaj is a powerful body now, the opposition and misrepresentation have consequently been spread against the Arya Samaj by interested people like the ignorant priests, Pandas and Chobas. These "Sadhus and mendicants" are not favourably inclined towards the Arya Samaj so much so that I receive abuse and even bad names at their hands, when I present some Hindi literature to them. The best way therefore for the leaders of the Hindu community is to start Reading Rooms and Libraries providing good and useful books and leading papers in Hindi, Gurmukhi, Urdu and English in the Mandirs and Dharamshalas of their places and appoint these Sadhus as Librarians or Managers of Reading Rooms. In these Mandirs they will gladly live and discharge the duties of Librarians which duties do not entail much exertion or hardship. They will themselves be encouraged to be Librarians, and Managers of Reading Rooms. They will themselves be encouraged to read and study good books and papers and eventually they will feel their duties and

responsibilities and become useful members of the community.

TAHL RAM GANGA RAM,
ZAMINDAR.

ARCHAEOLOGICAL SURVEY OF INDIA.

ANNUAL REPORT 1908-9.

We have to acknowledge receipt with thanks a beautifully bound copy of the Annual Report of the Archaeological Survey of India for 1908-9.

The Table of Contents of the volume shows the following:—

- Conservation.
- The Temple of Bhitargāon.
- Conservation in Madras.
- Conservation in Burma.
- Exploration and Research (General).
- Excavations at Shah-ji-ki-Dheri.
- The Sepulchral Tumuli of Bahrain.
- Excavation at Brahmanabad-Mansura, Sind.
- Excavations at Amravati.
- Prehistoric Remains at Perambair.
- The Temples of Osia.
- Epigraphy (General).
- The Garuda Pillar of Besnagar.
- An Inscribed Sculpture in the Peshawas Museum.
- A Buddhist Image Inscription from Srāvasti.
- Notes on Bodh Gaya.
- Naga worship in Ancient Mathurā.
- The Second Vijayanagar Dynasty; its Viceroys and Ministers.
- A Persian Inscription in Peshawar City.

The volume contains 57 Plates as well as 48 text illustrations. The article on Conservation is from the facile

pen of the esteemed and gifted scholar Dr. J. Ph. Vogel; the second article is also by Dr. Vogel; the third article is by the veteran archaeologist Dr. A. Rea; the fourth article is on Burma, contributed by the Sino-Indologist, Mr. Taw Sein Ko; the article on exploration and Research is also by Dr. Vogel; the article on Excavations at Shah-ji-ki-dheri is by the well-known American scholar and Orientalist Dr. D. B. Spooner; the article on the Sepulchral Tumuli of Bahrain is by F. B. Prideaux, of whom we are sorry to say we know as yet nothing. Perhaps he is in the staff of the Archaeological Survey of India; the article on the Excavations at Brahmanabad is by the veteran archaeologist Henry Cousens; the articles on Excavations at Amravati" as well as the one following it are by Dr. A. Rea; the article on the Temples of Osia is by an Indian scholar, Dr. D. R. Bhandarkar of Bombay; and the valuable contribution is by another well-known Indian Archaeologist, alas no more! Mr. V. Venkayya; the Garuda Pillar article is by Dr. J. Ph. Vogel; Dr. Spooner contributes the interesting article on "An Inscribed Sculpture in the Peshawar Museum;" the well-known Indian epigraphist and antiquarian Pandit Daya Ram Sahni contributes a long article on "A Buddhist Image inscription from Sravasti;" the article on the "Notes on Bodh-Gaya" is by the late lamented scholar Dr. T. Bloch. His early death is a loss to the science of Indian archaeology. The article on "Naga worship in ancient Mathura" is also by Dr. Vogel; the thesis on the "Second Vijayanagar Dynasty" is by Mr. Krishna Sastri. Thus ends this very interesting volume of 206 pages. The appendix contains a very useful list of "Archaeological Reports published under official authority." The price per copy of the volume under review is Rupees 20 or 30 shillings to be had at the office of the Superintendent, Government Printing, Calcutta, India. To such as are able to

spare Rs. 20 we cordially recommend this Report, especially to Buddhists throughout the world, in as much as it would show to what an extent Buddhist influence permeated throughout Asia for the welfare of Humanity.

CALCUTTA UNIVERSITY.

"HONORIS CAUSA."

At a special meeting of the Senate to be held at the Senate House, College Square, on Saturday the 4th January 1913, at 4 p.m. the Syndicate will recommend to the Senate that the Honorary Degree of Doctor of Literature be conferred on Professor Herman Oldenberg, and Dr. Andrew Russel Forsyth F.R.S., on the ground that by reason of eminent position and attainments they are in their opinion, fit and proper person to receive such degree.

The following statement indicates the position and attainments of Professor Herman Oldenberg:—

Professor Herman Oldenberg, who occupies the Chair of Sanskrit in the University of Gottingen, is one of the greatest living authorities in his special department. A complete enumeration of his very numerous papers and works need not be attempted on the present occasion. It is sufficient to mention the following ones, all of which are of the highest importance. His work on Buddha, (Buddha, sein lehen, seine lehre, seine Gemeinde) which has been translated into English and several other languages continues to hold its place as the most critical, and at the same time, most interesting book on Buddha. His work on Vedic religion (Die Religion des Veda) is one of the most thorough and decidedly the best written works on the subject; while his Prolegomena to, and his great commentary on, the Rig Veda

Samhita represent the ripest fruit of Western critical Vedic scholarship. His editions of the Vinaya Pitakam and of the Thera and Theri Gathas afford testimony to his eminence as a Pali Scholar. Reference may also be made to his translations of Hymns of the Rig Veda (brought out by him in collaboration with the late Professor Max Muller), of the Grihya Sutras and of the Vinaya Texts.

NEW DELHI.

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QUESTION OF ARCHITECTURE.

Professor T. M. Rhys Davids, Mr. W. Rothenstein and Mr. A. H. Fox Strangways, representing the India Society, write to Tuesday's *Times* on the subject of Delhi. They say:—"It has been maintained that the Government offices in the new city and residence for Europeans should be designed by European architects. That seems to us reasonable, and we think it idle to discuss the style of these buildings for that, we hold, should be the architects concern. In saying this we take it for granted that no European architect would wish to provide buildings for India which did not imply the intelligent co-operation of Indian craftsmen. In this category we would include the Durbar Hall and other structures ranging in importance from a shop to possibly a University. And our plea is that these should be entrusted under proper restrictions to Indian master builders to build in their own manner. Whether Indians are capable of such work or not would depend, we imagine, largely on the extent to which they understood and sympathized with practical requirements. Where these conditions have obtained, Indians have raised, within recent times many domestic buildings (as at Muttra

and in Orissa), a railway station (at Alwar), palaces (along ghats at Benares), and other sacred places and royal palaces as now at Bikaner. There is no need, therefore, to suppose that their architectural ideas are bounded by mosques and tombs. Few would doubt their ability to build a practically imposing Durbar Hall. About the latter, a few words are necessary. It appears from the answer given in Parliament on August 8th that the Durbar Hall is intended to be a wing of Government House. If such is the case, the dimensions and general character of that wing might be so laid down as to express and epitomise that variety which must in any case, be an ideal of the new city. There is further special appropriateness in this hall being the work of the Indian people. It is at a word of the King-Emperor that the city rises, and the Durbar Hall will be the throne from which the King-Emperor's decrees will be announced upon which his successors will one day take their seats. The practical purposes of the hall is ceremonial homage, and just as the ceremony is better understood in India than here, so is the sentiment of devotion to the person of the ruler more deeply rooted in the Indian than in the Western mind. Surely, then, so far at least as the Durbar Hall is concerned, antecedent conditions or good buildings are present." The letter goes on to urge that the art of India ought to be encouraged by Government and concludes:—"As regards the aesthetic side of the question, we would plead that, were it once understood, it is perfectly feasible to have buildings by the best European and Indian designers growing side by side—buildings to suit most varied purposes and tastes. It would be realized that these would be given to the city so constructed, surprising beauty and variety such as has not been seen in Europe for many centuries."

In the annual Report of the Archaeological Survey, (Frontier Circle) for 1911-12 some very interesting details are given of the results of the excavations carried out at Sahri-Sablol in the Mardan Tahsil. Among the relieves and statues found showing single figures, representations of Buddha and Bodhisatvas form the vast majority. Of colossal images only the heads remained and one of these, a very beautiful specimen in stone, is specially mentioned because of its almost pure Hellenistic modelling. Two figures which were unearched were unmistakably intended to represent pious donors. The male which is of excellent execution, shows curious details of costume, including high top-boots. Very curious too is a small statue of a monkish figure, obviously modelled from life. In the case of one of the shrines discovered, there is definite evidence that its occupation continued down to the period when Hindu worship had taken the place of Buddhism. The relieve panels found included several which in size and elaborate composition surpass any so far deposited in the Pashawar Museum.

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STATUE OF BUDDHA AT BARODA.

A bronze statue of Buddha has been unveiled at Baroda with the customary ceremonials.

Mr. Goyle, Chief Engineer, before requesting His Highness the Maharaja Saheb to unveil the statue, observed that the Jubilee Square had been opened for the benefit of the citizens of Baroda, to improve the sanitation of that part of the town and to afford a place of recreation for the public. The square was a part of the improvement scheme of the town. The statue was another gift from His Highness.

The Maharaja then addressed the meeting. He remarked that the King and his subjects formed as it were one family, and it had been his constant aim to work for their welfare. The statue was brought from Japan. The original was in Kioto and the present statue was a facsimile. The Maharaja briefly referred to the life and teachings of Buddha. The statue would remind the people of the life of Buddha and would serve as an incentive to a better life and to teach them that man was master of his own fate and that by his deeds he shall be judged.

The statue was then unveiled by His Highness, who was garlanded.

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News and Notes.

Though officially called a Reform, it is a retrograde legislation in as much as it throws in the way of the villager facilities for being intemperate. Previous to the present Excise Scheme arrack and toddy were sold from the same tavern. Arrack being the stronger and more expensive spirit, the tavern keeper found it more profitable to suppress the sale of toddy which is the fermented but undistilled liquor. This led in certain parts of the island to the illicit sale of toddy. The Government argues, that the illicit sales mean a natural and legitimate demand for toddy and to supply this demand the Government has come forward and from purely philanthropic motives licensed over 1,500 toddy taverns where none existed before.

The Government is firmly convinced that this multiplication of taverns is a step in the right direction of temperance, in that it supplies a much felt want among the thousands of voiceless

villagers. The Secretary of State for the Colonies, who is the traditional upholder of the temperance principles of his father is firmly convinced that this scheme would immediately produce a wave of temperance among the people who at present are forced to drink arrack by the iniquitous renter. The increase of revenue, he emphasizes is not the object of the paternal Government of Ceylon: an illicit sale implies a just and natural demand on the part of the consumers who cannot get a natural and just gratification of their desires.

The people of the country do not just yet see eye to eye with the Secretary of State for the Colonies, though in a generation or two they may receive this clearer vision. At present they are very dense and have been memorialising the Governor and the Colonial Secretary against this excess of philanthropy, but so far they have been like voices crying in the wilderness.

In most other countries there is a local option, but the poor Sinhalese villager is not "civilised" enough to exercise this form of veto, although he is quite capable of forming Temperance and other Reform Societies and establishing Schools and carrying on work of uplifting.

There is an outcry against the scheme and a temperance movement has set in in most parts of the country, and though the villager has not been successful in opposing the establishment of taverns, he has up to the present succeeded in keeping them empty. But the Government is biding its time, knowing that all flesh is grass, and the resale of taverns is going on merrily, in some places at ridiculously low figures. These resales became necessary, because the original buyers could not make a profit and had to shut up shop and forfeit their deposits. But human nature is always optimistic and the *auri sacra fames* lures on others to venture where

some have failed, and the bartering of souls goes on while the scoffing excise officer jots down one more bid.

The temperance which the Government predicted as a result of the Excise Scheme is temporarily coming to pass but in quite a different way—not through it, but in spite of it.

The irony of it is that the Government is quite convinced that the opposition is through the instrumentality of the arrack renter, although the leaders of the temperance movement are Buddhists and opponents of both arrack and toddy.

There has been formed a Central Temperance Union in Colombo which is in direct communication with hundreds of Temperance Societies all over the country and enthusiastic meetings are held almost daily and villagers who have been hard drinkers for years are daily becoming sober and temperate citizens.

According to the will of the late

The Publication of the Commentaries to the Tripitaka. Srimat Simon Hewavitarne whose portrait we publish today the Tripitaka

Commentaries are to be published in Sinhalese character, and when this work is completed the Pitakas are to be taken in hand. The work was started during his life time, and on the 16th March a convocation of the Buddhist High Priests took place at his residence Glamis House to consider the steps to be taken to complete the work.

The assembly consisted of Tripitakawagiswaracharya Heyantuduve Sri Devamitta, the Reverend. Director of the Vidyodaya Parivena and High Priest of Western Province; Tripitakawagiswaracharya Dharmakirti Sri Dharmarama High Priest of Colombo and the Chilaw Districts, the Principal of the Vidyalankara Parivena; Tripitakawagiswaracharya Mahagoda Sri Naneswara High Priest of Sabaragamuwa Province and

Principal of the Vidyodaya Parivena; Sri Silakkanda High Priest of the Amarapura Sect; Revd. Kodagoda Upasena, Principal of Saddharmodaya Parivena of Panadure; Revd. U. S. S. Dharmakirti, Principal of Saddharmagupta Parivena of Dombawela; The Chief High Priest of Ceylon was represented by Revd. Purijjala Saranankara, and the Paramadhamma Cetiya Parivena was represented by Revd. Suriyagoda Sumangala.

Among the laymen present were Pandit M. Dharmaratna, Pandit W. A. Samarasekera, and the near relatives of the deceased gentleman.

Mr. Edmund Hewavitarne addressed the assembly. "Revered Sirs and Gentlemen. This august assembly was convoked to discuss the steps to be taken concerning the publication of the Commentaries and the Tripitaka according to the last will of my dear brother. Professor Lanman of Harvard University had written to my brother about the advisability of publishing the Commentaries and my dear brother has made provisions to carry on this magnificent work; and we have invited you as we consider that the task of carrying out his behest is in your hands. And as it is a work that will last while Buddhism lasts we beg of you to make all the necessary arrangements."

A general discussion then took place. Revd. Sri Devamitta thought that a copy of the Commentaries should be written on Ola leaf and preserved in a suitable place. Revd. Sri Nanissara, "It would be better to make a copy after the Commentaries were printed."

Revd. Sri Dharmarama—"I have been thinking of the necessity of having a complete edition of the Tripitaka and the Commentaries and have seen several Buddhist gentlemen on the matter and it fills my mind with great joy that the deceased gentleman has fulfilled our dearest wishes." Pandit Dharmaratna—"In Burma and Siam the Pitakas have been printed; but the Commentaries are a harder task. The Burmese and Siamese texts should be read along with the Sinhalese texts and differences in reading should be noted."

Then the manner of disposal of the books was discussed. Mr. E. Hewavitarne wished to know if the Commentaries could be annotated by a committee of Priests. Rev. Sri Devamitta—"It would be easier for each Bhikku to be responsible for a volume."

Agreed.

The books will be distributed as follows for the present. And the edition will be made according to the Sinhalese texts and will be authoritative and will be passed by the united council of the Ceylon Priesthood.

Mr. E. Hewavitarne—"In a communication received by my brother from Prof. Lanman of Harvard University, it was pointed out that the Commentaries should be printed first as there many editions of the Tripitakas in existence. During his life time my brother began the publication of the Commentary to the Samyutta. Pandit Dharmaratna has suggested that differences in reading among the Siamese, Burmese and Sinhalese should be shown in footnotes. This too was suggested by Prof. Lanman.

The convocation after some discussions adopted the suggestion. Revd. Sri Nanissara—"As the task of editing the Commentaries and Pitakas has fallen on us who are present here and the other learned Theros in Ceylon we should try our utmost to make it a success."

I suggest, that under the auspices of this convocation each Commentary be distributed to the different learned priests and laymen in Ceylon. We, who are present here also willing to undertake the edition of a Commentary each.

The Rev. Sri Dharmarama—I shall be willing to undertake the Manoratha Purani.

Revd. Devamitta—Prapanca Sudani Commentary will be my task.

Revd. Sri Nanissara—I shall take on me, the Sarartha Prakasani Commentary.

Sri Silakkandha—I shall take up the Sutta Nipata Commentary.

Pandit M. Dharmaratna—My task will be the Patisambhida Marga Commentary.

Rev. Kodagoda Upasena, and mine will be the Sumangala Vilasani Commentary.

Rev. U. S. S. Dharmakirti—Accepted the Udana Commentary and Revd. Suriyagoda Sumangala representing the Ratmalana Parivena accepted the Jataka Commentary.

After thus giving each one his consent, the following Bhikkhus were chosen for editing the remaining Commentaries.

Revd. Sri Saranankara of Bentara.

Revd. Dhammaratana High Priest and Principal of Ananda Parivena,

Revd. Yagirala Pannananda, Principal of Sudharmakara Parivena,

Revd. Siri Siddartha of Gonagala,

Revd. the High Priest Sudassi of Ranne.

Revd. Badegama Ratanapala, High Priest.

The High Priest Revd. Sri Dhammaratana, Principal of Agrabodhi Parivena

Revd. Pannasara of Rambukpota,

Revd. Ratanajoti of Giridara.

Other names of learned Buddhist Bhikkhus were mentioned to be consulted in the edition of the Commentaries and the Tripitakas. It is the intention of the trustees to make a start at once—the thanks of the Buddhists are due to the Ceylon Priesthood.

This society consisting of the youngmen of Colombo is doing good work. It holds its meetings on Sundays at Ananda College; where a

The Buddhist Brotherhood.

sermon by a well-known Bhikkhu, alternates with a lecture on a Buddhist subject.

Their need is house of their own and a library of Buddhist literature. Any Buddhist books sent to the Hony. Secretary will be welcomed with thanks.

Dr. Paul Dahlke. We extend cordial welcome to the distinguished savant who is spending a few days at the Parama Dhamma Cetiya, Ratmalane. "The Buddhist Essays," which was such a grand introduction to the study of Buddhism, has been followed by his "Buddhism and Science" (MacMillan). It is a book pregnant with thought. It points out in a masterly manner where science falls short and where the Buddha word rises superior to science. Buddhism is a religion of "Actuality," and the philosophy of the Buddha offers a much clearer and more universal an explanation of the problems of the world.

We would advise our readers to study his trenchant criticisms on the different aspects of modern science and its tendencies.

The Buddhist view of life as one of alimentionation and combustion, and of Tanha and karma as a factor of the development of life, throws a new light on many problems under his illuminating pen. As it is a book that "gives something," and "demands something from the reader, every reader should not consider the book difficult, but apply himself till he masters it. And it is worth mastering.

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CALCUTTA UNIVERSITY.

PALI.

Anderson's Pāli Reader. The course also includes a knowledge of Pāli Grammar of higher standard than that required at the Matriculation Examination, Grammar recommended E. Muller: Pāli Grammar, or, Satischandra Vidya-bhushana's Kaccayana.

—(oo)—

TEXT BOOKS FOR THE INTERMEDIATE EXAMINATION IN SCIENCE, 1914.

All same as in the I. A. except the following.

Bengali.—(Books recommended to be read as presenting models of style.) Haranchandra Rakshit—Banga Sahitye Bankim. Jogendra nath Basu—Life of Michael Madhusudan Dutt (smaller edition). Ramendra Sundar Tribedi—Prakriti. Pramatha Nath Tarkabhusan—Sakyasinha. Jogendranath Chatterji—Srimanta Saodagar. Saratchandra Bidyaratna—Bhisma.

—(oo)—

TEXT BOOKS FOR B. A. EXAMINATION, 1914.

PALI

Pass Course.—(Poetry)—Dhamapada; Khuddaka Patha. (Prose)—Milanda Panha (Trencker's edition), pages 1—216. Dhammapada—Attha Katha, Vol. I, edited by Mr. Norman in the P.T.S. Grammar.—Rupasiddhi (Rangoon or Cotombo edition). Kielhorn's Sanskrit

Grammar. Comparative Philology—Peile's Primer of Philology.

Honours Course.—(In addition to the books prescribed for the Pass Course). Mahavamsa Chapters 1—5. Dighanikaya Mahagovinda Sutta, Mahaparibbana Sutta, Rhys Davids Buddhist India-

—ooo—

Witnesses to the Historicity of Jesus.

By Professor Arthur Drews, Ph. D. author of *The Christ Myth*. Translated by Joseph McCabe. 328 pp.; cloth, 6s. net, by post 6s. 5d.

This new work by the author of *The Christ Myth* is of considerable value, and is, in fact, the only work which makes so full and systematic a review of the evidence for an historical Jesus. Professor Drews is quite a storm-centre in Germany, and in the present volume he makes a comprehensive and very effective reply to his critics.

MAHA-BODHI JOURNAL.

Our subscribers are most earnestly requested to remit the arrears of subscriptions due to this Journal. If each one of our subscribers would make the effort to get a new subscriber he will be doing a service to the cause of Buddhism. We shall be greatly obliged if our subscribers will remit a year's subscription in advance on receipt of this number.

MANAGER, M. B. JOURNAL,

51, First Cross Street,
COLOMBO, CEYLON.

SEVERANCE OF CEYLON FROM INDIA.

Accidents severed Ceylon from India but their political severance is peculiar in the history of politics, says a writer in the *Dawn*. The ruling authority is now the same. His Majesty the King of Great Britain and Ireland and the Emperor of India is the Sovereign and the British Parliament is the ruling power, but India is a dependency of the Crown and Ceylon is a Crown Colony. The dates and modes of acquisition have placed Ceylon under the government of one Department of the State for the Colonial Secretary at its head, while the Secretary of State for India in Council rules India in the name of the Crown of England.

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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

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EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XXI.

APRIL & MAY, 2458-7 B. E.
1913 A. C.

Nos. 4-5.

The Society's Educational Work.

About thirty three miles from Galle, there is situated a group of villages the chief of which is called Hiniduma. Occupying a picturesque situation on the left bank of the Gin Ganga, it is overshadowed by a mountain, the highest in this district, with its peak ever covered by a snow like mist. The river is the high way in this part and the produce of the district is bought down in canoes to a port not far from Galle; an ill kept road skirts the banks and to the hardy villager gives a means of communication with the villages of Panangala, Neluwa and the village of Udugama. Hiniduma, Panangala and Neluwa form a trio of villages which of late years have been growing in some importance, but seven years ago the names were hardly known outside the district. The inhabitants were mostly Buddhists, but poor and ignorant. The doctrines of the Buddha were hardly known and still less practised.

At Hiniduma some fifteen years ago, the Catholic priests formed a colony,

built a Church and School and commenced their work of propagating Catholicism. The villagers, though ignorant bravely resisted the inroads of the foreign faith and the efforts of the padres languished for a long time till a Catholic headman took up his official duties in the district. The villagers were persuaded to send their children to the school, and the religion which to them was only a name became in some respects a reality to the children. The conversion was further helped by gifts of food and clothing and money.

The more advanced of the inhabitants seeing the calamity that was fast overtaking the villages sent an appeal to the Maha-Bodhi Society.

The Anagarika Dharmapala and Brahmachari Walisinha Harischandra visited the place in 1906 and showed the people the error of their ways; and helped them to start three schools in the villages. Temples were built at Hiniduma not far from the Church, and also at Neluwa and Panangala and the work of the Missionaries counter-balanced in some respect.

The schools have been growing since then, and the number of children who are taught Buddhism and are given

a vernacular education number nearly four hundred. In seven years the change that has come over the villages is wonderful. The three temples have as their incumbents three Bhikkhus who are doing their best to inculcate the doctrines of the Blessed one.

The villagers have become enthusiastic over their work and the good seeds sown have already begun to bear their fruit.

To give work to the villagers, the Society has bought nearly one hundred and thirty acres of forest land and is gradually forming a rubber plantation, seventy three acres are already under cultivation and the remainder will be opened up as soon as the funds are available. Owing to the activity of the Buddhists, four of the Catholic schools had to close.

Not far from here, in the village of Unanwitiya a Buddhist school has been opened and in spite of the opposition of the Christian Missionaries the school has been successfully maintained.

In Colombo the Society has under its control three Vernacular schools and two English schools with an attendance of nearly six hundred girls and boys.

In different parts of the island, new schools are being opened.

In 1906 while the Society had barely two schools, now the number has risen to twenty two giving an education to over three thousand children.

The monthly expenditure on schools alone amounts to over eight hundred rupees and it is only the lack of funds that prevents the Society from extending its good work.

About a third of these schools are receiving help from the Department of Public Instruction according to the number of passes at the annual examination. While the grant thus received is of great use, it does not provide for the upkeep of the schools

All the Vernacular schools give a free elementary education and the lack of funds prevents the Society from giving a higher education.

We take this opportunity to appeal to our readers to help us in the good work the Society is carrying on.

CHRISTIAN MISSIONARIES & "HEATHENISM."

"Buddhists' Opposition to Christianity" is the title of an article from the pen of Pastor Gerald R. Coultas of Ceylon in the Christian Herald of April 24, and I reproduce it here for the edification of the readers of the M. B. Journal.

"We hear that it is contemplated to erect a Buddhist temple in London that Britishers may be taught the glories of Buddhism. *We hope the report is not true, for of all the despairing, Soul-destroying, Satanic heathen religions of the East, Buddhism takes the first rank.* At one time Buddhists were content to go on their way showing little, if any, of the aggressive spirit which now characterises them. However, in recent years their *modus operandi* has been to watch Missionary efforts, and where any step is taken by Missionaries for the good of the people, there official Buddhism focusses its powers to oppose. Previous to the advent of the Missionary, the villagers and their children are severely left alone, and nothing is done for them; but immediately a school is opened, or some good work is started by a Christian worker, then opposition begins, and not a stone is left unturned to hinder or stop the good work....." *(Italics are ours.)*

The Buddhist Society of London has been working for the last six years in England amidst difficulties that would have wrecked any institution manned

by less enthusiastic workers. The work it is doing and intends doing is telling on our Missionary friends. From the above letter by Revd. Coultas one can gauge the feelings of bitter hostility and hatred that our misguided brothers entertain towards the most gentle faith the world has yet seen. The writer waxes wroth over the Buddhist opposition he and his friends have to contend against in the Ceylon villages. It is really a matter for congratulation that the Buddhists—especially the monks—are alive to a sense of their duty and are up and doing. Let the Buddhists stir themselves and do their duty by their less favoured brothers and sisters by opening up schools where necessary! Then the Missionary will have no excuse for his uninvited and self-imposed labour of 'love.'

The words of opprobrium the writer has heaped on our religion but reflect the narrowness of mind of the average Missionary. It is useless taking him to task, for who expects the Missionary to *understand* Buddhism?

With regard to the statement that previous to the advent of Missionaries the children were severely left alone is an error on the part of the Reverend gentleman. Not only was this not so but there was a much better and more liberal education given at the Temples to the village children, and according to the testimony of all older writers the standard of literacy in Ceylon compared well with the best European countries.

Since the advent of the Missionary and the Establishment of the Department of Public Instruction the Temple teaching has fallen into decay owing to present economic conditions. The establishment of Buddhist schools all over the country is really a necessary and natural re-action against the Christian Missionary movement.

MR. JOHN COWEN

All Buddhists appreciate the good work Mr. Cowen has done in the cause

of social purity in Ceylon. Therefore, it is with sorrow and disappointment we note that he has now descended to the level of a Christian Missionary and has, thus, forfeited the confidence and respect of non-Christians. The statements which he has made and the views he has given expression to in the columns of the Morning Leader should not be allowed to pass unchallenged. I quote two sentences from one of his letters:—

(I) "This young man is well-behaved and well-spoken. He has not yet begun to go with Johannis to the liquor-shop at the corner. It seems only a question of time. What else can he do? He is a Buddhist, he says, but was educated at Wesley College, Colombo. Though Wesley College did not make him a Christian, it taught him that God was his Father, that he has a soul, that it may be redeemed, and that he has something to lose. *Perhaps this is what has kept him from the grog-shops during these idle days.*"

(II) "*Their religion (referring to Buddhism) provides them with no defence, they have neither education nor adequate means of livelihood.*"

(Italics are mine.)

Now, in reply to the above, may I ask Mr. Cowen, if Buddhism does not enjoin on all Buddhists total abstinence whereas in Christianity it is not only not forbidden but is to some extent encouraged—as Mr. Cowen very well knows.

With regard to the second statement, I need only say that Buddhism offers the best defence. Buddhism expressly lays down a code of morals for both man and woman. It is sheer ignorance if Mr. Cowen is really honest; as I believe he is, that makes him offer such uncalled for remarks.

Your readers are aware of the 'civilization' of Christian Europe, and I need not give you concrete examples here. Those who read the character sketch

of Madame Sorgue by the great journalist, the late Mr. Stead would never think of the efficacy of prayers and the influence of Christian civilization of Mr. C speaks so highly.

In the Morning Leader in an editorial note on Mr. Cowen's letter on intemperance; the Editor says that Mr. C "has laid the axe at the root" of intemperance etc. by which, I think, he means that in the destruction of the 'devil' (Mr. C believes in the existence of Satan) lies the panacea for all the world. Leaving aside the discussion of the possibility either of the existence of Satan or of his destruction I beg to focus the attention of the reader on the following:— Mr. Cowen admits the victory of Satan and the ascendancy of his power over God for periods short or long. Is this admission compatible with the omnipotence and omniscience of God?

Is it not absurd that a God, to whom is attributed such qualities as the above should submit to the whims of a devil, even for a second. When God created the 'devil' did he intend that the latter should thwart former's great handiwork? Or does Mr. C mean that Satan is as omnipotent as God himself?

Again Mr. C admits a *personal* god. Well, then, if God is personal, he should be limited and not unlimited and absolute!

I was under the impression that Christians had relegated the idea of the existence of Satan to the limbo of oblivion, and had combined in one personality the qualities *divine* and *satanic*. In the eyes of Mr. Cowen and, I suppose, of the Editor of the Morning Leader, God and Satan are independent beings. Who can tell, Sir, that *Satan* will not prove the more victorious rival in this their combat for universal empire?

The position of the Buddhist, any way, is much sounder. To every man unblinded by prejudice and of independent judgment Buddhism has a message.

The following extracts from the Buddhist Essays illustrate the attitude of Buddhism:—

"Buddhism is that wonderful teaching which declares life to be sorrow and yet is free from pessimism; which apparently inculcates the profoundest egoism and yet is charged with the loftiest morality; which denies the 'I', the soul, and yet teaches absolute responsibility for our own deeds through rebirth; which is without God or Faith or prayer and yet offers the the most certain salvation."

"As the eagle wheels its flight high in the heavens, unhindered of any, so the Buddha takes his powerful flights of thought, soaring high above all heavens whatsoever. In every other religion, by the word 'God' is understood the residue that is not resolved in the arithmetic of infinitude. Because in Buddhism—as the only religion which sets out with the present and the fact of sorrow—the sum is solved with no remainder over, there is no necessity of introducing any god-factor into the equation."

"For the Buddha-thought is the shape of religion. But there is no 'possibility' about truth. Where there is true religion, unallayed Truth, there is no room for 'possibility'—that is to say, for the idea of God."

S. W. WIJAYATILAKE.

[The spread of intemperance and social immorality are vices that have been introduced into the country by Europeans. In the times of the Sinhalese kings intemperance was considered degrading and the state punished it and the religion banned it.

But since the advent of the Portuguese, intemperance has been increasing, and the action of the present Government in multiplying liquor shops is likely to further increase it.

The same may be said of social impurity, though the Missionaries may try to put the blame on Buddhism, the

evil lies at the door of their own civilization. Christianity and Western Civilization has much to answer for in the spread of both these vices.—

Editor M. B. J.]

BUDDHISM & SCIENCE.

WHAT IS SCIENCE?

It is looked upon as a structure concrete and tangible built on a foundation of eternal verities. And when we speak of science we look upon it as the foundation of all knowledge to which we can turn for guidance.

Science however, is not in reality a concrete structure, nor is it founded on a solid basis of eternal truth.

The structure itself is ever changing like a kaleidoscopic picture and the foundation is convulsed now and again so much so that it looks as if it were built on quicksand.

When we speak ordinarily of science, we immediately think of such sciences as Astronomy, Physics, Chemistry, Biology etc. We know that modern science has changed all views that were held by the ancients but we must remember that the ancients in their turn believed and took as true all the theories that were current then. They based their calculations on those theories and obtained for all practical purposes approximately true results.

We in our turn now-a-days, think that the theories of modern science are axiomatic and self-evident—Scientific theories however are accepted as only provisional theories to explain the greatest number of observed facts and when new facts are discovered which cannot be explained by a theory, such theories are given up and new ones substituted for them.

In the earlier days of scientific research, it came often into conflict with established religious theories,—there was consequently a struggle between Scientists and Theologians.

At first the Scientists had to yield to the force majeure of theology, but later, science triumphed, and religion, by which I mean the Christian religion had to shift its ground, till it was driven away from all its commanding positions. The theories that were first upset as you are well aware were those dealing with the beginnings of man and the world.

Though science upset these childish theories, it did not however replace them by any theory of its own, still giving a chance for theology to shift its boundaries further back. The reason for this becomes evident to us when we consider that all scientists were themselves trained in the religious doctrines and the early ingrained ideas were difficult to be absolutely effaced from their minds.

Science says, that the universe is infinite, and hence it is difficult to posit a first cause; and some scientists took up a non-committal position and called themselves agnostics. They said first causes were unthinkable and we should therefore not be dogmatic. This naturally gives the theologian an opportunity to be dogmatic for says he, what we teach is inscrutable to human intellect for it is revealed by the first cause itself.

To a Buddhist, this conflict between science and religion is instructive and he can draw his own conclusion from it and is in a position to criticise both.

We as Buddhists have been taking a great amount of credit to ourselves in that Buddhism harmonizes in its theories with the facts of science. Now we should take greater pride because Buddhism sees deeper than science. Buddhism as a religion does not deal with the origins of the universe but with life in general, and the life of man in particular.

The Buddha did not go out of his way to contradict the world theories of the Pre-Buddhist Brahmins, but he

applied to their theories the touch-stone of his enlightenment and found all such theories wanting.

In the *Brahmajāla Sutta* the Buddha says "There are, brethren, other things profound, difficult to realise, hard to understand, tranquillising, sweet, not to be grasped by mere logic, subtle comprehensible only by the wise. These things the Tathāgata, having himself realised them and seen them face to face, hath set forth; and it is of them that they who would rightly praise the Tathāgata in accordance with the truth should speak.

And what are they?

There are recluses and Brahmins, brethren, who reconstruct the ultimate beginnings of things whose speculations are concerned with the ultimate past, and who on eighteen grounds put forward various assertions regarding it. And about what, with reference to what, do these venerable ones do so?

There are, brethren, some recluses and Brahmins who are eternalists, and who on four grounds proclaim that both the soul and the world are eternal. And about what and with reference to what, do those venerable ones do so?

In the first place, brethren some recluse or Brahmin by means of ardour, of exertion, of application, of earnestness, of careful thought, reaches up to such rapture of heart, that rapt in heart, he calls to mind his various dwelling-places in times gone by, in one birth or in two or thirty or forty or fifty or a hundred or a thousand or in several hundreds of thousands or lakhs of births—to the effect that "There I had such and such a name, was of such and such a lineage and caste, lived on such and such food experienced such and such pains and pleasures, had such and such a span of years. And when I fell from thence I was reborn in such and such a place under such and such a name in such and such a lineage and caste, living on such food, experiencing

such and such pains and pleasures, with such and such a span of years. When I fell from thence I was reborn here." Thus does he recollect in full detail both of condition and of custom, his various dwelling-places in times gone by and he says to himself; "eternal is the soul, and the world giving birth to nothing new, is steadfast as a mountain peak, as a pillar firmly fixed; and though these living creatures transmigrate and pass away fall from one state of existence and spring up in another yet they are for ever and ever. And why must that be so? Because I, by means of ardour of exertion of application of earnestness of careful thought, can reach up to such rapture of heart, that rapt in heart I can call to mind, and in full detail both of condition and custom, my various dwelling-places in time gone by—by that is it that I know this—that the soul is eternal; and that the world giving birth to nothing new is steadfast as a mountain peak, as a pillar firmly fixed. And yet though these living creatures transmigrate and pass away fall from one state of existence and spring up in another, yet they are for ever and ever." This, brethren, is the first state of things on account of which, starting from which, some recluses and Brahmins are eternalists, and maintain that both the soul and the world are eternal.

Now of these, brethren, the Tathāgata knows that these speculations thus arrived at, thus insisted on, will have such and such a result, such and such an effect on the future condition of those who trust in them. That does he know, and he also knows other things far beyond (far better than those speculations); and having that knowledge he is not puffed up, and thus untarnished he has in his own heart, realised the way of escape from them, has understood as they really are, the rising up and passing of sensations, their sweet taste, their danger, how they cannot be relied on; and not

grasping after any, (of these things men are eager for) he, the Tathāgata is quite set free."

Although he expressly does not say that such theories were wrong he deduces from them with infallible logic the impermanency of the Brahma conception of the universe.

The Buddha goes deeper and applying the Anicca doctrine. He says the origins of the universe are unthinkable to the ordinary man, but not to himself. to him it is an open book; he says however that all time in thinking of the origins is wasted, for such thoughts lead not to your salvation. To the Buddha all worlds and world systems are like the foam that forms on the surface of the ocean, transient and perishable, and if any lesson is to be learnt from them it is only one of Anicca.

This does not mean, that one is not to inquire into the phenomena of the universe, the Buddhist laymen is quite at liberty to do so, but to the one who is in search of Salvation all knowledge points only in one direction that is towards Nirvana.

Now we come to the theory of the origin of life. The Christian, and Brahman before him, looked upon life as a creation by God or by Brahma. The former looks upon humanity as merely a creation by God coming from nowhere and going after death either to infinite happiness or to infinite torture. This aspect of life does not satisfy the rational mind however it may comfort the emotional.

If we start with the conceptions of the primitive races, of the world as a special creation by a creator, the conception of a creation of an original man and woman, becomes a possibility, especially if we do not weigh the evidence against it, and if we possess the faith that moves mountains. But this aspect of creation, scientific research has totally disproved.

The Brahmanic doctrine is much more rational, this too is mentioned in the Brahmajāla Sutta and Aganna Sutta. Briefly stated, after the destruction of this world system, a new world system forms, and becomes suitable for habitation. The Brahma Gods after fulfilling their allotted span of life, die and are reborn as radiant beings without any desire, in time impure thoughts come to their minds and they lose their radiant character and become human. The Buddha however, except to draw a moral from this theory of life does not say that it is true or not true.

Now let us turn to the scientific aspect of life. Science first studies the physical formation of animal life, and in biology the conviction forces itself in the scientists mind, that man is a product either ultimate or intermediate. Man, science says, is a product of evolution; the human races did not start as such but through millions and millions of years man has been developing from lower forms to higher forms. This fact is further proved by the science of Embryology which shows that the embryos of man and the higher vertebrate animals pass through phases which are reproductions of lower forms of life. For example, if we take say a rabbit, it starts as an egg or *ovum* which is fertilized by a spermatozoon and gradually becomes a *blastocyst*, then a coelenterate and then a fishlike form and lastly a vertebrate. In man too although all the various developments are not studied evidence is in favour that he too passes in the womb through phases which closely resemble the amoeba, the hydra, the invertebrate animals, and vertebrate animals with a caudal appendage, before he finally assumes the human form.

Science observing these facts has formulated the theory of evolution of man from the unicellular forms of life.

Then came the question how did the first form of organic life come into

being. To explain this, all sorts of theories were propounded one of them being that of Kelvin that life came into this world from another planet in a meteorite. This does not however explain life it only puts the matter one stage back, for how did life come into the asteroids? This gave an opportunity to the Theologians who said that original life was created by God.

This position was made all the more easy, as the scientists were divided into two camps. One set believed in spontaneous generation, that is to say that life could be formed from inorganic matter and the other said "cellula a cellula," that life is only possible where there is organic living matter.

Without going in too great detail into this subject, science is veering round again to the belief that spontaneous generation is possible. Life came into this world as a transformation from inorganic to organic life. Science at last has come to believe that life was made in this world itself; and the scope of science has ended there. But to the scientist also, the Buddha world quoted above can be applied. They merely go on facts they know. Beyond they have not inquired and are satisfied with their assertions. The Buddhist explanation is that life is continuous; with death there is rebirth; life is not confined to this planet only, but to all systems, and according to the Karma is a subject born.

Turning again to the physical universe, science recognises the world as existing as such, and as composed of matter. Matter is indestructible and must have an existence said science. But the latest researches show that matter is destructible and has no existence as such and that energy is the basis of all matter. The atom which we were taught to look upon as the final phase has been dethroned and its place taken by the electron or the ion and the electron

itself is considered by the most advanced school as merely a centre of stress in ether.

A common object that we see and touch, say a stone, we say exists. But when we analyse it to its foundations it has no existence it is only a centre of stress in ether!

The lesson I want to impress on you to-day is, we believe that science is the truth and that the materialistic conceptions of science are true. But the more we study science, the more we realize that science has not said the last word.

The temple of science is not built yet, it is not even begun; what the workers are doing is they are clearing the jungle for its building and getting the material ready. The temple cannot be completed till all the material is got together; till all the material is found to be without flaw.

Those who studied science, more or less, were satisfied with the aspect of the universe as explained by science. Science showed how life came into this world; science also showed that there was no creator, there was no soul. At our death, the heart ceased to act and life became extinct and there was an end. But what is beyond? Science said "nothing" so the world jogs on. But in spite of science men are not satisfied; so they turn to religion by intuition. But all religions only comfort up to a certain point; Hinduism, Mohamedanism, Christianity all look at it from the emotional point of view. Those who are satisfied with the ideals of those religions find comfort. But sooner or later they dip into science; their beliefs change into disbelief they become sceptics and hence they say there is no need for religion.

But what about Buddhism?

Buddhism starts with the basic principles of Anicca, Dukkha, Anatta.

The Buddha says "In this fathom

long body of mine is the whole universe constituted."

The world to the Buddha does not exist outside his sensations, and when we come to observe the trend of science that is what science is coming to.

All the old scientific theories of permanence of matter, finally arrive at the Buddha word *Anicca*; all the pleasurable sensations of the Brahma worlds, of the heaven of the Christians are dissolved by the Buddhist doctrine of *Dukkha*; all the animistic creations of soul and god are swallowed by the only true knowledge of *Anatta*.

The Buddha understood the universe in its true aspect, and he has enunciated for our guidance his *Dharma*.

Let us consider again some of the biological doctrines of heredity, or adaptation to environment.

People talk very glibly of heredity, character is transmitted from father to son or from ancestors they say, and yet when we look at it dispassionately its truth is not at all evident. Modern scientists experiment with animals and produce what they call a new breed, and they say that given the right parents they can produce a perfect product; and although they have produced new breeds they have not yet produced a perfect product. Consider the fact of the Buddha himself, the world has been in existence for millions of years and yet has it produced another to equal him? How can heredity explain Buddhahood, his ancestors were no doubt kings, soldiers, statesmen, and philosophers, and yet none of them reached the exalted eminence of the Buddha, take his son *Rahula* he should have become on theoretical grounds a greater if not an equal of Buddha, but according to facts he was intellectually quite inferior to him.

So what does it mean? it means that each of us is not an inheritor of

the traits of our parents or ancestors but of ourselves. We are inheriting the qualities and tendencies of our past selves.

The theory of environment similarly is true only up to a certain point. There is a fish that lives in the deepest parts of the sea; according to theory he should be blind and white, as are the animals that live in the darkest recesses of the caves of Kentucky. But in reality what do you find? This fish not only has eyes, but actually manufactures his own light to kill his prey. How do you explain by the theory of environment or evolution? You cannot. There is only one explanation and the explanation is the Buddhist explanation of *Tanha*. Owing to desire for existence do beings continue, owing to *tanha* do they overcome their environment.

So these two ideas of heredity and environment do not explain life, but *Karma* and *Tanha* do.

I cannot explain to you about these two to-day, but you must think out for yourselves.

Buddha says the origin of beings is infinitely remote, in fact it is beyond our conception, the whole universe is peopled and the causes of their existence are *Karma* and *Tanha*.

This is a conception that science has not yet arrived at; but when the European scientists begin to think about it they will see it at once; but they cannot do so till their temple of science is completed and that will take some time yet.

BUDDHIST IDEALS.

The difference between the *Mahayana* and the *Hinayana* Buddhism is that while in the former the goal of the votary is *Bodhisatwaship*, in the

latter it is Arahatsip. In the Mahayana, the follower of the Buddha aims at Buddhahood, in that he desires the Salvation of others and not only himself. The Southern Buddhist has received a certain amount of discredit, he strives for the attainment of Nirvana for himself and does not trouble himself about the larger idea of Buddhahood. Selfish as may seem the aim of the Southern Buddhist, it is easily explained. The attainment of the Buddhahood is no easy task and is not within the reach of every one. Buddhahood requires a probation lasting through millions of Kalpas or passing away of world system and during all that time is one long striving and gradual elimination of all attachments, and self-sacrifice.

The task is so formidable, that only a few dare qualify for the high destiny and in the Southern Buddhism only one or two are mentioned as aiming at the destiny of Bodhisatwa, king Sirisangabo of Ceylon being considered as a future Buddha. So while every Southern Buddhist aims at a final renunciation and Arahatsip, a few only aims at Buddhahood. This seems to be natural, as Arahatsip is within the reach of every one who strives, whereas Buddhahood is not, selfish as may appear the aim of the Southern Buddhist.

For the true follower of the Buddha, there is only one perfect ideal, that of renunciation. This renunciation may be indefinitely deferred, but the final goal is the giving up of everything that binds us to life and entering the life of the recluse and attaining Arahatsip or the perfect life

To realise this ideal, one has to look at life from the Buddhist point of view. All life is *Anicca, Dukka, Anatta*. How ever pleasurable life may seem in this world, or in the highest heaven; there is always change and change means sorrow. There is no eternalness in any states of happiness, and so long as

there is finality there is pain. The Buddhist ideal is one of painlessness; and painlessness naturally presupposes an antecedent condition of pain. This ideal will not appeal to those who will not perceive pain, indulging in all states of pleasure.

"If the Buddhist ideal is one of renunciation, it is a poor ideal," the Skeptic will say. "If every one renounces, the world will soon become depopulated, and all material prosperity will cease"

The Buddha looks upon the world as it exists he knew that being what it is, it is impossible for all the world to accept the Buddhist ideal. But for those who can see beneath the surface of life, there is only this solution possible of life's problem.

To the Buddhist, the cycle of Births is one of attainments, in each life we give up a little, and train ourselves to give up more in the next and we continue till there is none to give up.

Many a man in being charitable, kindly, unselfish, is working his way to this final renunciation, though he may be unaware of the tendency himself

Avarice and covetousness are the bonds that bind us to life and generosity is not a virtue that springs up without a cause in this life, but is the working out of a previous charitable tendency.

Though it is difficult to strive for Buddhahood, an attempt can be made to imitate the qualities of the Buddha.

The first of the ten noble qualities of a Bodhisat is charity or *dana paramita*, and the giving is not confined to the giving up of ones cherished worldly possessions, but of life itself. In one life the Bodhisatva came across a starving tigress; while his companions went in search of food for her, he gave up his body for her food thinking of his final goal.

The three principal ingredients in life are desire or covetousness; anger and delusion. All the evil actions in this world can be traced to one or all of these.

Charity the first quality of the Buddha, gets rid of all desire for worldly possessions. Charity is the easiest of all virtues, for every one can be charitable. In being charitable there are three things to be considered the nature of the gift, the receiver of the gift and the state of mind during and after the giving. The mind should be attuned to the occasion, and full benefit is derived only in the pleasureable state of the mind that is associated with the giving, for a gift given with a bad motive or in a state of displeasure is no gift at all.

The second noble quality of the Bodhisat is *Sila* or right conduct. The characteristic of right conduct is watchfulness. Evil is done, through thought, word and deed, and in being watchful all such evils are put away. This constant restraint on the mind is the most difficult for the ordinary person, for the fullest watch over the mind is only possible for the Arahats; but each attempt makes the next step easier and every little striving for the purification of the mind is added up and the summation is carried over to the next life and makes the task easier.

The third noble quality of the Buddha is renunciation. The Buddhists should look upon the world as upon a prison house, and the longer we live in a prison the less we like it, so all the worlds and heavens we should look upon as a prison; renouncing the pleasures of the world seem then as no giving up at all; rather it is like giving up something that is of no consequence. Renunciation which seems so difficult to the ordinary mind, is the easiest to the Bodhisat, for he sees in life nothing but the pain that underlies it.

The fourth quality of the Bodhisat is wisdom, and his wisdom he shows in inquiring into the root of good and bad actions and finding out the true causes of all unhappiness, and the seeking of enlightenment. This Buddhist ideal is only attainable after much striving.

The fifth ideal of the Bodhisat is constant unflinching endeavour towards enlightenment, by putting away all bad thoughts and actions, by not letting such bad thoughts and actions arise and by continuing in none but good thoughts and good actions.

The sixth ideal is forgiveness; just as the earth supports equally the good and the wicked, so the Bodhisat treats all with the same kindly temper the wicked as well as the good; as the Chaddanta elephant allowed his tusks to be sawn off from the roots, so the Bodhisat bears with forgiveness the greatest tortures and blesses with kind words the executioner himself.

The seventh attribute of the Bodhisat is that of Truthfulness. In his word he is "constant as the Northern Star" and being devoid of anger, fear and ignorance he is free of all falsehood.

The eighth quality of the Bodhisat is that of fixed determination. Like a mountain peak that is not swayed by the winds that blow from the four quarters is the will power of the Bodhisat in following out his aims towards enlightenment.

The ninth ideal is that of infinite compassion towards the evil doer as well as the good man, to lowliest creature and the highest. Like the rain that falls on barren ground and the desert is the Buddha to all beings.

The tenth quality is that of equanimity; in trouble or in happiness, in pleasure or in pain he shows the same well balanced demeanour. The ocean the wind throws into waves, but

nothing ruffles the saintly temper of the Bodhisat. These are the ideals of the Buddhist, who would model his life on the Buddha. Charity, compassion, wisdom are the roads that lead to Nirvāna.

Heavenly happiness, the mirage of other religions does not appeal to the Buddhist, is not the goal of the Buddhist. For what is called heavenly happiness is really a state of pain in that it is bound to pass away. A Buddhist can only speak of a "painlessness" a condition in which all pain is gradually given up, that is Nirvāna.

The ten ideals of the Bodhisat are the highest in Buddhism, when they are carried to their extreme limit; but as they are too much for the ordinary man to strive for, he can follow them to the best of his ability.

"The worldly things that men set their hearts upon" in the Buddhist philosophy are of no avail. But to those that consider them of the greatest moment, Buddhism still gives all liberty to exercise them to the highest advantage.

Arts, sciences, commerce, have flourished in the days when Buddhism flourished most. Arahats and worldly persons lived side by side in the time of the Buddha. Many received enlightenment at his hands, but to many more their time was not come, they had not yet received the knowledge that discriminates; just as now there are many who cannot see.

To the General and the Soldier who could not enter the order, the Buddha said "continue as you are; do what is right and do not give up striving." To the modern world Buddha's message is the same; so long as we consider our world the only world, so long shall we fail to see, but when knowledge comes, our world becomes a speck in the universe and ourselves a unit in the ever changing stream of rebirth.

Ambition, power, sovereignty, are things that hinder and pass away; compassion, wisdom, renunciation are lasting in their effects.

Though these ten attributes of the Buddha, of Dāna (giving), Sila (moralities), Nekkhamma (renunciation), Pannā (wisdom), Viriya (energy), Kshanti (patience), Satya (truth), Adhittāna (will power), Mettan (compassion), Uphekkā (equanimity) are the ideals of every true Buddhist; the layman unless he adopts the life of the recluse finds it practically impossible to follow these ideals in their entirety. Therefore it has been taught that dāna or charity is the easiest of the virtues to follow as it requires no previous preparation. Once a beginning is made with charity the other qualities which are mental can be gradually cultivated.

For the ordinary laymen, the Buddha has presented five sīlas. These are abstinence from killing, theft, impurity falsehood and intoxicants. These five evil actions are further included in the ten demerits.

From action spring three evils,
and from word four

From mind begets three,
the ten wrongs thus arise

Slaying, theft, intemperance
are the bodily three

Untruth, malicious talk, harsh words
gossip, from speech arise

Covetousness, plotting others harm,
and wrong views are mental sins

Conduct requires not only the abstinence from these sins, but the cultivation of the mind by meditation on love, charity, impermanence and death.

Buddhism being a religion of attainment, it cannot be too much emphasized that each of these ten qualities should be striven after as much as possible.

Renunciation is the giving up of the worldly pleasures and the adoption of the life of the recluse. This is the ultimate ideal of every Buddhist, to attain to Arahatsip and Nibbāna. All striving leads to this cessation from attachment and sorrow. Without the helping hand of a Buddha this final ideal cannot be realised.

For the laymen who lives the life of the world, the ideal is righteousness, and the path of righteousness is the noble eightfold path of right views, right thought, right speech, right action, right means of livelihood, right endeavour, right analysis, right meditation.

Of these eight, the first seven can be practiced by the 'worldly' man, in his dealings with his neighbours.

Kind thought, kind word, kind deed, striving to be noble, concentration and analysis can be attempted in everyday life. Who will question the tendency of such a life?

To practice the eightfold path every moment of one's life is only the attribute of the perfect man, of the Arahāt; but the striving is in the hands of every one of us. These in short are the ideals of Buddhism. Compassion, Knowledge and Renunciation are the Watchwords of the Buddha.

THE QUINTESSENCE OF BUDDHISM

A LECTURE DELIVERED AT THE
MAHA-BODHI COLLEGE, COLOMBO
BY BHIKKHU NAYANATILLOKA
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*Pubbe c' aham bhikkhave etarahi ca dukkhan c'
eva pannapemi dukkhassa ca nirodham.*

In these few words spoken by the Buddha himself, is contained as in a nutshell, the entire quintessence of

Buddhism. Their meaning is "One thing only, O monks, do I make known, now as before: suffering and deliverance from suffering." Here it is clearly to be seen without further argument, that the teaching of the Buddha has nothing to do with those any of many questions which do not make directly or indirectly for deliverance from suffering. The question of deliverance from suffering seems to the Buddha of such great, of such commanding importance for the welfare of all beings that, in the last analysis, he considers this problem the only one really worthy of solution. To him all other questions are of merely secondary importance,—indeed, very often, entirely useless and foolish, and so are relegated to the background. Compared with the problem of suffering, all other problems, however weighty they may appear to be, in his eyes lose all value, all significance. Especially objectionable in his view, were theories about a first beginning, or about a transcendent absolute reality—theories concerning what lies outside the range of our personal experience, outside every possibility of conscious knowledge; for such *transcendental speculations only entangle men* still more in the net of delusion and hinder them from perceiving the actual state of affairs in this our world. All such theories the Buddha calls a snare of views, a labyrinth of views, a puppet-show of views, a moil of views, a tangle of views. And ensnared in this tangle of views, he says, "the worldling, ignorant of the truth, will not be freed from rebirth from decay and from death, from sorrow, lamentation, suffering, grief and despair. He will not be freed from suffering: thus say I."

In another discourse of the Buddha, this same deprecatory attitude of his towards everything not needed for deliverance, comes out very clearly and distinctly. The passage in question runs:—

At one time the Blessed One dwelt near Sāvattthi in the Simsapa Forest. And the Blessed One took some Simsapa leaves in his hand and spake to the monks, saying: "What think ye, monks,—which is more: these few Simsapa leaves that I hold in my hand, or the other leaves up there in the Simsapa Forest?" "The leaves, Lord, which the Blessed One holds in his hand are few; very much more are the leaves up there in the Simsapa Forest."

"Even so also, O monks, is that which I have understood and have not made known, very much more than that which I have made known. And why, O monks, have I not made it known? Because, O monks, it brings no profit, does not foster holiness, does not lead to detachment from the world, to the destruction of all craving, to the end of all existence, to peace, understanding, enlightenment, and extinction of suffering. Even for this reason have I not made it known unto you. And what, O monks, have I made known? *What suffering is*,—that I have made known. *What the cause of suffering is*,—that I have made known. *What the end of suffering is*,—that I have made known. *What the path is that leads to the end of suffering*,—that I have made known." For the Buddhist then there exists only this one final goal: the end of suffering. Hence the true Buddhist doctrine can only contain that which, either directly or indirectly, is necessary for attaining the end of suffering, i.e. the explanation of the law of suffering, the explanation of the cause of suffering, the explanation of the end of suffering, and the explanation of the means necessary for its realization. That is all that the Buddha wishes to teach to the world; and that is all that is really necessary to this world sunk in suffering. Accordingly, any esoteric doctrine of the Buddha, for this reason is quite impossible. Nay, in view of this fact, still

to persist as so many Theosophists do, in speaking of an esoteric doctrine in Buddhism, is simple absurdity. Has not the Buddha himself said: "What does the Brotherhood still require of me, Ananda? I have made known the doctrine, Ananda, making *no distinction between exoteric and esoteric teaching*. The Tathāgato, Ananda, has not kept back any of the truth." And further: "Whatsoever a Master owes to his disciples, impelled by love and sympathy, moved by compassion,—that have you received from me."

It was compassion alone that caused the Buddha to make known his doctrine to the world. That doctrine, therefore, can have no other aim, no other goal but to deliver beings from suffering. It is therefore a doctrine destined for all the world and knows nothing of mystery-mongering. "Three things, O Brothers, shine before all the world: the sun, the moon, and the teaching of the Tathāgato." In one respect only can Buddhism be called esoteric,—in this namely, that it remains hidden from the understanding of many. As it is said: "Deep, O Brothers, is this doctrine, difficult to perceive, difficult to understand, peace-bestowing, not to be won by mere reasoning, subtle, to be understood only by the wise. The world, however, is given over to pleasure, is ensnared in pleasure, enchanted by pleasure. Verily those that are given over to pleasure, ensnared in pleasure, enchanted by pleasure, will only with difficulty be able to understand the law of causation, the dependent nature of all existence. Incomprehensible also will be to them the cessation of all existence, the freeing of oneself from every form of becoming, the annihilation of craving, turning away, cessation and extinction."

1. Here are the Buddha's own words concerning the first truth of suffering, as we find them again and again repeated in the scriptures: "Birth is suf-

fering, old age is suffering, disease is suffering, death is suffering; painful is it to be joined to that which we do not like; painful is separation from that which we do like. In brief; all the five *Aspects of Existence* * are suffering. Thus the Buddhist doctrine teaches that *all existence, in its fundamental nature means suffering*. By this, however, the Buddha does not at all mean to say that there are not also moments of joy and happiness in this life; he only means that, in consequence of the universal transiency, all existence bears within itself the germ of suffering. And this is a law, moreover, which every one, sooner or later, whether he will or not, will find himself forced to recognize. For everything that has become, that has been born, is impermanent and subject to, death and dissolution. And joys that some day will pass away cannot rightly be called true happiness. True happiness ought to be something permanent and lasting. There are indeed joys in this world, but on account of their transitoriness, these joys will all turn into sorrow. That which brings joy to-day brings pain to-morrow. All that is born is necessarily subject to death. That which exists to-day no longer exists to-morrow. Life is like some fragile earthen vessel which today is whole and to-morrow lies scattered in pieces. As a ripe fruit at any moment may fall from the tree whereon it hangs, even so is it with the life of man.

'In reality, then, there is nothing that enjoys a permanent existence? There is nothing in us that survive death?'—such and other similar questions many a Christian will be sure to raise. Let us see how the case stands. To this end we shall do well to enquire what that which man calls his own self, his own person, in reality is. That the material body is merely a designation

for a combination of manifold component parts and in reality constitutes no entity, no personality,—this is clear to every one without further argument. Every one also knows that the body is changing from moment to moment, that old cells are continually breaking down and new ones arising; in brief: that the body is quite another body with every seven years of its existence; hence that the body which exists to-day is not the same that existed seven years ago, or that will be in existence seven years hence. Consequently, the body of the new-born infant is not the body of the school-boy; the body of the young man is not the body of the grey-haired old man. In strict truth, what we call the body is not any persisting something but rather a continually changing process of arising and passing away, consisting of a perpetual dying out and new arising of fresh cells. But how stands it with that which we call the mental dying of man? Might not something be found there, persisting, unchanging, eternal? Might not something be found there existing eternally the same,—something outlasting even the death of the body? To this we must give the positive reply of the Buddha that we know of nothing among the phenomena of mental life that is unchangeable and lasting. For that which we call the mental in man is quite evidently a continually changing process of feelings, preceptions, volitions, a ceaseless mutation of the contents of consciousness. At one moment a feeling of pleasure arises, then a feeling of pain; this moment one phase of consciousness, next moment another. That which we call a *being*, an *individual*, a *person*, in itself as such, possesses no independent abiding reality. *In the absolute sense there is no individual, no person, but merely perpetually changing combinations of physical conditions, feelings, preceptions, volitions, and phases of consciousness. Just as that which we designate by the name*

* i.e., Body, feeling, perception, tendencies and consciousness.

of "chariot" has no existence apart from axle, wheels, shafts and so forth, or as the word "house" is merely a convenient designation for stone, wood, lime, iron and so on, put together after a certain fashion so as to enclose a portion of space, and there is no separate house-entity in existence:—in exactly the same way that which we call a *being* or an *individual* or a *person* or by the name "*I*" is *nothing but a changing combination of physical and psychical phenomena*, and has no real existence in itself.

Individual, person, man, I, and so forth,—these are merely terms found useful in *current speech* (*voḥara-vacanā*), which however, taken literally and exactly, have no counterpart in veritable reality. For neither do the physical and mental phenomena of being constitute a reality, an absolute I-entity, nor yet does there exist outside these phenomena an I-entity who is the possessor or owner of the same. Hence, when in the Buddhist texts, as is frequently the case, mention is made of a person, or even of the rebirth of a person, this is so simply for the sake of easier mutual understanding. The *absolute truth* (*paramattha-saccam*), however, is this—that the so-called being is nothing else but a perpetually changing process. In the absolute sense it is therefore incorrect to speak of the suffering of a *person*. For it is not a person, but a *psycho-physical process*, that is subject to suffering. In the absolute sense, there are only numberless processes, countless waves of being in this vast, ever-surging sea of forms, feelings, perceptions, volitions and states of consciousness: Within these phenomena, however, there exists *nothing that is persistent even for the space of two consecutive moments*. These phenomena have merely a momentary duration. In actuality they die every moment and every moment new phenomena are born: a perpetual

dying and coming to birth, a ceaseless heaving of waves up and down. All finds itself in a state of perpetual flow. *Panta rhei*, "all things flow" says therefore the Greek philosopher Heraclitus. The old forms fall to pieces and new ones are born. One feeling disappears and another appears in its room. One state of consciousness exists this moment, another the following moment. Everything is found in a state of perpetual change of bodily and mental phenomena. In this wise, moment follows upon moment, day upon day, year upon year, life upon life. And so this ceaselessly changing process goes on for thousands, yea, *Æons* of years. An eternally surging sea of feelings, perceptions, volitions and states of consciousness:—this is existence, this is *Samsāro*, the world of arising and passing away, of growing and decaying of sorrow, misery, lamentation and despair. And of this *Samsāro*, thus saith the Buddha: "What think ye, O monks, which is more:—the flood of tears that weeping and lamenting ye have shed upon this long journey of rebirths or the waters of the four great oceans? Long time, O monks, have ye suffered the death of father, mother, daughter, brothers and sisters. Long time have ye undergone the loss of your goods; long time have ye been afflicted with sickness." Whoever cannot perceive that existence is suffering ought to betake himself to some quiet spot and there picture to himself that he is in a position to hear, in their totality, all the sounds that rise from the whole earth. He will hear naught else save one huge frightful medley of cries of grief and lamentation. A wild tumult of heart-rending cries of misery and despair will crowd his ear. With the mind's eye he will look into hospitals, mad-houses, slaughter-houses; he will see all the heart-rending misery in drunkards' families, the wretchedness and want of the poor of large cities; here a young mother sobbing and

weeping over the grave of her darling ; there one who tears his hair in the frenzy of his grief ; there one in despair who with fixed staring eyes curses his evil fate ; there our poor brothers of the animal world moaning and whimpering under the murderous hand of the vivisector. Thus will the wide earth seem to him to be full to overflowing with streams of blood and tears. Who then will venture longer to maintain that existence means happiness ?

One who with the mind's eye thus steadily gazes on life can have no craving more for personal enjoyments. Even, prayer and hope for a better personal beyond will seem to him something to be held in contempt. He will turn away from all selfish desires, will crave neither for earthly nor for heavenly existence.

Here many an one will be inclined to raise the objection that inasmuch as Buddhism calls man's attention to these unavoidable features of life, it tends to make of them melaucholiacs and pessimists. And certainly, such an one would be right, and all those who designate Buddhism a pessimistic doctrine would be right, had the Buddha done nothing more than called man's attention merely to the fact of suffering. Nay, it would have been an utterly reprehensible teaching which had held before man's eye's all the time only suffering, without announcing how man might be freed from it. But such is not the case here, for the Buddha has taught not only the fact of suffering but also the cause of suffering, as well as its overcoming and the way that leads to its overcoming. In view of this fact, one is fully entitled to call *Buddhism the boldest system of optimism* that has ever been preached in the world. Buddhism is verily a doctrine that assures hope and comfort even to the most unfortunate. It is a teaching that offers, even to the most wretched of criminals, prospects of holiness and

deliverance. Eternal pangs of *hell from which there is never any chance of release*, that the Bible threatens sinners with. For the criminal, our poor unfortunate fellow-man, merciless *Jehovha knows no compassion*, no love. How can a devotee of the Bible any longer charge the Buddha with inculcating pessimism ? The Buddha explains not the fact of suffering only, but he also teaches how every man may eventually find total release from suffering. To understand this, it is first of all needful to consider the second holy truth made known by the Buddha, which treats of the cause of suffering.

2. What now can this cause of suffering be ? Or, seeing that existence and suffering are identical,—what can be the cause of existence ? Let us just try to think the matter over for ourselves. If the Buddha has taught the truth, then that which we have really found out ourselves must agree with the Buddha's teaching. Presuming then, that we have recognized the first truth and are really convinced of the same, and convinced that that which we call an individual, a person, in reality is nothing but a process of physical and mental phenomena,—a process that has been going on since time immemorial before the hour of the present birth, and which, after the death of the so-called individual, will still continue to go on through inconceivable stretches of time.—The question therefore arises : What is the cause which ever and again results in the continuation of this process after death ? What is the cause that impels to ever new life ?

To enquire after a first cause :—i.e., after a primordial beginning in the absolute sense of the word—would be an utterly useless proceeding. Inasmuch as all that exists of necessity must have a cause—i.e., every existing state presuppose a previous state preceding it in time from which it has

developed—the mere belief in the possibility of a *first* cause, a condition preceded by *no other*, is a contradiction in itself. One would then be denying the law of causality which is precisely that which impels one to enquire into causes. By such a proceeding one would first be admitting that all things must have a cause, only to reject this contention immediately after, because it suited oneself so to do:—a course of behaviour at once contradictory and and dishonest. What Buddhism teaches, and what we also here have to seek for, is *not an absolute first cause* but only the immediate cause or reason of this present, individual existence, of all this suffering and misery now existing in the world. First of all, let us reflect and consider whether we cannot find a direct cause in this very life for the manifold woes of the world. Why, for example, does a man feel grieved at the loss of his possessions? Evidently only because he is dominated by craving for such things. Why does one feel wounded when one is slandered and abused? Evidently because one craves to be honoured and esteemed by one's fellow-men. Why does one feel cast down and sad when all one's plans go wrong? Evidently because one is attached to such things, because one is possessed of craving for riches, power, honour and fame. In short: all mental suffering whatsoever, all mental torment of whatever nature, grief, sorrow or despair spring directly from selfish desire and *craving*. (*tanha*) No one can deny this. Each can make a trial for himself and see whether the entire sum of mental suffering he undergoes cannot be traced back to selfish cravings. This, however, is what the Buddha declares in the second truth concerning suffering. The third truth, accordingly, teaches that by the ceasing of all selfish craving in man, all his suffering also comes to an end. But that is by no means all. There are certainly many bodily sufferings which quite

evidently are not all caused by one's own selfish cravings. One is afflicted with diseases of which one has by no means incurred the penalty through one's own craving.

Here it is necessary, for the sake of a fuller comprehension, to speak of a doctrine of Buddhism which up till the present day has been mistakenly interpreted by the great majority of occidental expositors of Buddhism and given rise to a whole host of misunderstandings—the so-called doctrine of rebirth. Many indeed have thought to be able to accuse Buddhism of self-contradiction, inasmuch as on the one hand it denies the existence of a soul-substratum and on the other hand teaches a transmigration of the soul. Nothing could be more mistaken than this. For *Buddhism teaches no transmigration* at all. The Buddhist doctrine of rebirth—which is really no other than the law of causality extended to the physical domain—has nothing whatever to do with the Brahmin doctrine of re-incarnation. There exists a fundamental distinction between these two doctrines—the Brahminical doctrine of transmigration and the Buddhist doctrine of *moral retribution without transmigration*. According to Brahminical teaching there exists a soul independent of the body, which, after death, leaves its physical wrapping and passes over into a new body, exactly as one might throw off an old garment and put on a new one. Quite otherwise, however, is it in the Buddhist doctrine of re-birth. Buddhism does not recognize in this world any existence apart from matter as being possible. All psychical phenomena are conditioned by the six physical organs of sense and without these cannot exist. *Mind without matter is an impossibility*. Psychical states, even as all physical states, are subject to constant change. That which we denominate by the terms, *person, man, animal, Buddha*, and so forth are in

reality. (*paramattha-yasena*) nothing but continually changing combinations of physical and psychic states. There is nothing of a permanent nature therein. But where there exists no real, unchanging entity, one cannot speak of the transmigration of such a thing. Indeed, the belief in a persisting soul, in a permanent 'I,' according to Buddhism, is the root of all-delusion and suffering and springs from selfish craving. The belief in an Ego reality is nothing else but an expression of *man's inveterate egotism*. As already mentioned, this law of rebirth taught by the Buddha is, in the last analysis, no more than another name for the law of causality as it operates in the psychical domain. The European who has outgrown all church-beliefs and attained to mental manhood is unable any longer to believe in the intervention of any supernatural power. In his belief, the entire play of world-events preceeds according to *immutable laws*. To these laws he recognizes no exception. Just as everything in the physical world happens in accordance with law, as every arising of any physical condition permits of being traced back to some preceding condition as its cause, in the same way precisely, this law must have universal application also in the domain of the psychical. If every kind of *physical* state is preceded by another state as its cause, so also must the psychic life in a being be traced back to a psychic cause anterior to his birth.

Is it merely by chance that twins so frequently possess entirely different characters? Surely not! For albeit they are born under exactly the same conditions, live and move in precisely the same environment, they often display, even in earliest childhood, nay, directly after birth, complete divergencies of character and tendencies. Whence this divergency? Whence this total difference in character? It

is an absolute postulate of all our thinking that this difference in character cannot depend upon mere chance but demands a pre-natal cause. As however with the appearance of an effect, its cause necessarily ceases to exist, therefore it is impossible that the parents are the cause of this specific character and psychic life of the child, for in that case both parents themselves must cease to exist at the moment of conception. Doubtlessly, the mental condition of the parents at the moment of conception has a considerable influence upon the character of the embryo-being that has come into existence. Doubtlessly, the thought of the mother has a profound effect upon the character of the child, she bears in her womb. The indivisible unity of the psychic individuality of the child, however, can in no wise be begotten of the parents. One must here never confound the actual cause—i.e., the preceding state—with the influences that later one enter from without. If it really were the case that the new individual, as an inseparable whole is begotten from his parents, twins could never, by any possibility, exhibit totally differing characters, totally opposite tendencies. In such a case children would be bound always, with positively no exception, to possess the same characters as their parents.

Moreover, what of the arising of the first living being upon this earth? At that epoch there were certainly no parents! And yet a conscious being had come to existence. The eminent German physiological chemist Hensel tries to prove that, even to day, certain living beings are born without the instrumentality of parents, as for example in the case of thread-worms in eggs, tiny eels in vinegar and so forth. But if it is not the parents that beget the new individual character and psychic life of the child, what else then can be the cause of it. Certainly not

matter. For never under any conceivable circumstances could the female ovum or the male sperm produce conscious life.

According to Buddhist views, three things, as a rule, are necessary for conception, i.e., for the birth of a child:—the female ovum, the male sperm, and the mental reflex of some just dying individual. The father and mother merely provide the *physical material* necessary for the arising of a new psycho-physical individual. The really characteristic feature about such a being, the tendencies and propensities already lying latent in the foetus, cannot have as their antecedent conditions merely the female ovum and the male sperm. At the moment of dying, so the Abhidhamma teaches, there generally appears before the mind of the dying individual, somewhat as in a mirror, a picture of his whole past; as in a mirror he beholds all the decisive good and evil deeds that he has done. This condition of consciousness of the dying man, however, held together by the convulsive *cleaving to life* (*tanha*), may possibly produce vibrations in the ether, which so act upon the female ovum and male sperm as to cause a new conscious being to come into existence. Thus the tendencies latent in this new living being would be the effect of the ether-vibrations sent out by the dying individual at the moment of death. Just as the atmospheric vibrations produced in speaking, the so-called sound-waves, upon coming into contact with the auditory nerve of another person, give rise to the sensation of sound:—in the selfsame way, the mental condition of a dying individual held together by the craving for life, might call forth etheric vibrations which in analogous—however more complicated—fashion may cause the formation of a new conscious individual out of the material furnished by the parents, so that from the mo-

ment of conception the total tendencies and consciousness of this embryonic being already are present. However, no passing over of consciousness or character or soul has taken place, but simply a *transference of energy*. This whole process may best be compared with a wave in a pond. In such a wave not the least quantity of water is propelled over the surface of the pond. The wave itself in reality is nothing more than the summation of innumerable elevations and depressions of masses of water. But one heaving and depression produces ever new heavings and depressions. In exactly the same way, no passing over of consciousness or character takes place at rebirth but merely a transmission of force. In the phenomenon of hypnotism also, no mental image passes over from the hypnotiser to the person hypnotised, but the ether-vibrations produced by the former's intense effort of will, acting upon the brain-matter of the latter, call up other similar mental images as he himself had at that time. In the same way, the impelling force in this process of rebirth is the *will* that convulsively cleaves to life, affirms the personality,—in other words, *selfish craving*, which we have already recognized to be the cause of all mental suffering. Hence, one might say that the present life-process is the objectivation of the corresponding pre-natal, life-affirming will, and character. In like fashion again, in the present life-affirming will and character is the cause of the life-process that continues after death. Regarded from this point of view, selfish desire is not only the immediate cause of all mental suffering but also the procreative principle of all life, and therefore the pre-condition to all bodily and mental suffering whatever. In such a causal sequence, active from time inconceivable, there is nothing that persists for the space even of two consecutive moments. And just as there is no abiding element in

this process that persists from one individual life to another, so also there is nothing that persists from one moment of consciousness to the next. The psycho-physical combination of this moment is not the same as the psycho-physical combination of the succeeding moment. Nothing transmigrates from one life to the next, nothing from this moment to the moment that succeeds it. All finds itself in a state of continual mutation, of perpetual arising and passing away. Thus follows moment after moment, day after day, year after year, life after life. Just as the so-called wave that apparently hastens over the surface of the pond, is in reality nothing else but a continuous rising and falling of quite new masses of water called forth each time by the transmission of energy, even so also, closely considered, there is no permanent Ego-entity that passes through the ocean of Samsaro, but merely a process of physical and psychical phenomena takes place which is maintained in activity by the will to live (*tanha*), that manifests itself as *craving, hatred and delusion*. A single span of life in this process, may be compared to one rising and falling of the water. But all self-affirming craving, all self-affirming will, perforce is rooted in *ignorance* (*avijja*),—that is, in the non-perception of the wretchedness, transitoriness and phenomenality of all existence. Hence one may also say that *ignorance is the root of all life and suffering*. To this truth, the Buddha gives expression in the following words: "Through not understanding, through not knowing four things, O monks, have you, as well as I, this long time wandered on, hastened on, through births repeated. But what are these four things? They are the not-understanding, the not-perceiving of the holy truth of suffering, the holy truth of the arising of suffering, the holy truth of the end of suffering, and the holy truth of the path that leads to the

end of suffering. Through this have you, as well as I, O monks, this long time wandered on, hastened on from birth to birth." How selfish craving may also be the immediate cause of a mass of unspeakable pain and misery, the Buddha himself points out in the following words:—

"Driven by craving, O monks, incited by craving, moved by craving even out of pure craving kings contend with kings, princes with princes, priests with priests, citizens with citizens; the mother quarrels with her son, the son with his mother, the father with the son, the son with the father, brother with brother, brother with sister, sister with brother, friend with friend. Thus given to contention, quarreling, fighting, they fall upon each other with sticks, stones and swords. And so they hasten towards death or deathly hurt. But this, O monks, is the visible sequence of suffering, brought about by craving, maintained by craving, absolutely dependent upon craving. And again, O monks, driven by craving, incited by craving, moved by craving, even out of pure craving men break agreements, steal, betray, lead astray married women. Then the rulers cause such an one to be seized and subjected to many kinds of punishment such as to be beaten with whips, sticks or rods, to be maimed of hands or of feet, or of both hands and feet, to be torn in pieces by dogs, impaled alive, or beheaded. And so they hasten towards death or deathly hurt. But this, O monks, is the wretchedness of craving, is the visible sequence of suffering, arisen through craving, brought about through craving, maintained by craving, absolutely dependent upon craving. And again, O monks, driven by craving, incited by craving, moved by craving, even out of pure craving they walk in deeds the way of evil, in words the way of evil, in thoughts the way of

evil. And upon the way of evil in thoughts, words and deeds, they come at the dissolution of the body, after death, downwards, upon an evil journey, to loss and misery. "There will come, a time, O monks, when the great world-ocean will dry up, vanish and be no more. There will come a time when the mighty earth will be devoured by fire, perish and be no more. But verily O monks, there is no end to the suffering of beings buried in blindness, who, seized of craving, are ever and again brought to renewed birth, and so hasten on through the endless round of re-birth."

Put briefly, the second holy truth teaches that all suffering has its root in selfish craving and ignorance. It also explains the apparent injustice of nature, inasmuch as it teaches that *nothing can happen without a due cause*, and that not only all latent tendencies present in a child but also our entire destiny, all the weal and woe we endure, results from specific causes which are to be sought, some in this present life, some in a previous life. Thus, the second truth teaches us that the future life springs of no other seed save that which we ourselves have sown, be it in this or in some former life.

3. The third holy truth points out that through the cessation of all selfish craving and all ignorance, of necessity all suffering comes to an end, to extinction. For if the seed is destroyed, it can never more sprout again. If the life-affirming will that clutches convulsively at life is destroyed, then after death there can never again take place a fresh shooting up, a continuation of this process of existence, a so-called rebirth. Where, however, there is no birth, there can be no death; where there is no arising, there can be no passing away; where no life, no suffering.

Inasmuch, however, as with the ceasing of all selfish craving, all its concurrent phenomena, such as conceit, self-seeking, greed, hate, anger and cruelty also come to an end, this freedom from selfish craving just signifies the highest degree of selflessness, wisdom and holiness. Even as is said in the scriptures: "The Holy One whose peace can no more be disturbed by anything whatsoever in the world, the pure, the sorrowless, the freed from craving he has swum across the sea of births and deaths." "Just as a rock, one solid mass, cannot be shaken by the storm, so is such an one not to be moved either by forms, sounds, odours, tastes or contacts of any kind whatsoever. Established is his mind, deliverance attained."

If one is thus freed entirely from this selfish craving, there is for him after death no more arising, growing old and dying, no more suffering, neither physical nor mental. And even in this present life, care, sorrow, grief and despair have already become impossible, for all *mental sufferings are nothing but the immediate effects of selfish craving* and attachment to the world. Therefore also does the Buddha say: "From craving springs sorrow, from craving springs fear. He that is free from craving, is free from sorrow and fear."

The fact that after death of the so-called saint this specific psycho-physical process no longer continues—this fact is by many erroneously identified with the annihilation of a real being, and it is therefore maintained that the goal of Buddhism is simply annihilation. Against such a misleading statement one must enter an emphatic protest. As we have seen after death no passage of a so-called individual over into a new mother's womb takes place. The body of the so-called new individual in nowise depends upon the former body;

the new so-called individual is produced in sole dependence upon the life-engendering will of the dying individual of which it is the objectification. If the failure to generate a new individual is annihilation, then for materialists, sexual continence must mean an annihilation of a living being, seeing that in consequence of sexual continence one brings no new living being into the world! How is it possible to speak of annihilation where nothing at all exists to be annihilated? The so-called individual freed from selfish craving, in consequence of his regulated manner of life, lives at least as long as, if not longer than he who is full of selfish cravings! And is not selflessness really far better than self-seeking, the root of all the lamentation and misery in the world? Egocentric will is the manifest cause of contention, discord, strife war and fighting, of robbery, murder and bloodshed, of intolerance, cruelty and fanaticism, of drunkenness and crime, of homicide, theft, adultery, lying and deceit, of sorrow, lamentation, grief and despair. The final goal of Buddhism is therefore logically the abolition of all selfish craving and illusion, and at the same time, necessarily, the end of all misery. Here I feel the necessity of once more expressly emphasising that without a clear perception of the *phenomenality* (anatta) of all existence, a genuine understanding of the Buddhist doctrine of *rebirth* and of the doctrine of the *extinction of suffering* (nibbanam) is quite impossible. Whoso has not perceived the phenomenality of existence will be liable to hold that the Buddha teaches as ultimate goal the annihilation of a personality or a self. And such a goal, it goes without saying, must seem to him gloomy and terrible. For one, however, who has really penetrated to a vision of the phenomenality and misery of existence, there can only be one goal: release from existence, release from suffering.

"Anicca vata sankhara
uppada-vaya-dhammino;
uppajjitva nirujjanti,
tesam vupasamo sukho."

"Transient, alas! are all compound things,

To rise, to fall.—this is their nature's law;

Having arisen, swift they change and pass,

Their final ceasing—surely this is bliss."

(Digha-Nikayo, Mahaparinibbana-Suttam)

4 The fourth truth, i.e., that of the *Holy Eightfold Path*, acquaints us with the means necessary to the overcoming of selfish craving and therefore, to the attaining of the end of suffering. Thus it leads to the penetrating comprehension of suffering, to the overcoming of the cause of suffering and to the realization of the end of suffering. The eight components of the path are: *Right Understanding, Right Mindedness, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Recollectedness, Right Concentration.*

Whosoever in the world lives righteously and virtuously, he walks upon this Eightfold Path of virtue clearly understood by the Buddha and out of compassion pointed out to the world. And one who has perceived the world with all its charms, to be at bottom nothing but wretchedness, one to whom all existence, even though it be the existence in the heavenworlds seems empty and worthless such an one is ready, even in this life, by the getting rid of desire and delusion, to make an end of all suffering. The Buddha says: "Even as I have made known the teaching, so live, and, in no long time, even in this present life, for yourselves ye shall attain, know and realize the perfection of holiness."

And: "If ye follow this way, ye shall find the end of suffering." Yes, whether a man calls himself a Buddhist or not, whosoever in any place whatever, at any time, in any station in life, be it as monk or as layman, follows the path of virtue, he verily follows this eightfold path of holiness; and such an one, by his own insight, by his own strenuous effort, even in this present life may reach the highest goal of peace and holiness. There is only *one path of holiness*, one path that leads to peace, and it is even the holy eightfold path that consists of right understanding, right mindedness, right speech, right action, right livelihood, right endeavour, right attentiveness and right concentration. This eightfold path is a *path of inward self-culture*, of inward holiness. By merely external worship, by mere ceremonies and selfish prayers one can never make any progress in true morality and insight. Hence the Buddha says: "*Be your own light, be your own refuge, seek not after any other refuge! Let the Truth be your light, the truth your refuge seek not after any other refuge!*" To be of real effect, to ensure an absolute moral progress, all our efforts, of necessity, must be based upon our own understanding and insight. All real progress in inward holiness presupposes right understanding: for without right understanding there is no right mindedness; without right mindedness there is no right speech and action; without right speech and action there is no right livelihood; without right livelihood there is no right endeavour; without right endeavour there is no right attentiveness; without right attentiveness there is no right concentration; without right concentration there is no attainment of perfection and unshakable peace. Right understanding must penetrate our entire being so that finally all our thoughts, words and deeds are permeated by the higher wisdom and insight. Hence is

it said: "Step by step, day by day, one may purify one's heart from defilements by insight, even as the silver-smith purifies his silver."

Belief in the moral efficacy of merely external practices as found more particularly in religious ceremonies, penances, and ascetic practices generally, constitute a *powerful hindrance on the path of enlightenment* and purity. Whoso seeks to find refuge in merely external practices has not yet set his feet firmly on the path, for all real moral progress depends upon our inward state of mind and heart. Such an one will appear like a trembling reed that is shaken to and fro by the wind. This attachment to merely external practices is, moreover, *the cause of much unspeakable misery* and wretchedness in the world. It leads to mental stultification, to fanaticism and intolerance, to self-exaltation and contempt for others, to contention, discord, war and strife and bloodshed, as the history of the Middle Ages quite sufficiently testifies. This belief in mere externals dulls and deadens one's own powers of thought, stifles every higher emotion in man. It makes him a mental slave and favours the growth of all kinds of hypocrisy. The Buddha himself has clearly and unequivocally expressed himself on this point thus:

"Neither the study of the holy books, nor sacrifices to gods, nor fasts, nor sleeping on the ground, nor difficult and strenuous vigils, nor the repetition of prayers can bring purification to the man enmeshed in delusion.

"Neither gifts to the priests, nor self-castigation, nor the performance of rites and ceremonies can work purification to him who is filled with craving.

"It is not through the partaking of flesh-meat that a man becomes unclean. But through drunkenness, obstinacy,

bigotry, deceit, envy, self-exaltation, disparagement of others, superciliousness and evil intentions—through these is a man made unclean.

"To give oneself to sensual ways, low, common, unholy, unwholesome; and also to subject oneself to self-mortification, painful, unholy, unwholesome: these two extremes the Perfect-One has rejected and found out that *Middle Path* which makes one both to see and to know, leads to peace, penetration enlightenment and liberation. It is that Holy Eightfold Path leading to the end of suffering which consists of right understanding, right mindedness, right speech, right action, right livelihood, right endeavour, right recollectedness and right concentration."

Inasmuch as Buddhism teaches that all genuine progress on the path of virtue is necessarily dependent upon one's own right understanding and insight, *all dogmatism is excluded from the doctrine of the Buddha*. Blind faith in authority is entirely opposed to the very spirit of Buddhism, to the spirits of enlightenment. In the Kalama-Suttam the Buddha says: "Do not go according to hearsay, nor according to what has been handed down from one to another from old time, nor by rumours, nor by what you find in sacred writings, nor by mere reasoning and logical deduction, nor by outward appearances, nor by opinions and notions that commend themselves to you, nor by the probability of things; and do not believe merely because the ascetic who says so is your master; when for yourself you have perceived that this or the other thing is evil and reprehensible, disapproved of by the wise, and carried out into practice, leads to harm and suffering, then of yourselves you should reject it.....When of yourselves you perceive that this or the other thing is good and blameless, praised by those of understanding, and being carried out,

leads to blessing and welfare, then you ought to practise such things. (*Anguttara-Nikayo, III, 65*). Whoso blindly believes or merely repeats what others have found out and perceived, is like the spoon that tastes not the flavour of the soup. Equally as mistaken as a blind belief in the existence of things is the denial of anything on the ground that one has not seen it oneself. Whoso does this is to be compared to the person born blind who denies the existence of sun and moon because he himself cannot see them. This would be merely negative belief whilst the former would be positive. Negative belief, however, is as little a product of one's own experience and knowledge as is positive belief. Everyone who desires to make progress upon the path of deliverance must experience and understand the truth for himself. Lacking one's own understanding, no progress in wisdom is possible. The teaching of the Buddha is perhaps the only religious teaching that requires *no belief in traditions* or in certain historical events, but makes its appeal solely to the understanding of each individual man. For wherever there are beings capable of thought, there Buddhist truths may be understood and realized, without regard to race, country, nationality or station in life. These truths are universal, not bound up with any particular country or any particular epoch. And in everyone, even in the lowest of men, there lies latent the capacity of himself, some time or other, seeing and realizing these truths. Nay: whosoever lives a noble life has already tasted of the truth and, in greater or less degree, travels the eightfold path of peace which all holy men have trod, are treading now, and shall in future tread. The laws of morality hold good without variation, everywhere and at all times. One may call oneself Buddhist, Hindu, Confucianist, Taoist, Shintoist, Christian, Jew or Muhammedan, or

one may prate learnedly about intellectual things,—all this has nothing to do with the case! Whoso cultivates a noble disposition of mind, it is he who threads the good path; whoso, on the contrary, cultivates a low and depraved disposition of mind, he walks the way of evil. It is the state of mind, that counts, not the mere name. The true disciple of the Buddha is far removed from all dogmatism: he is a *free-thinker* in the noblest sense of the word. He falls neither into positive nor yet negative dogmas, for he knows: both are mere opinions, mere views, having their basis in blindness and self-deception. Therefore has it been said of the Buddha: "*The Perfect One is free from every theory*, for the Perfect One himself has seen: Thus is *form*, thus it arises, thus it passes away. Thus is *feeling*, thus it arises, thus it passes away. Thus is *perception*, thus it arises, thus it passes away. Thus are the *volitions*, thus they arise, thus they pass away. Thus is *consciousness*, thus it arises, thus it passes away." This wholesome understanding of the phenomenality and emptiness of all existence can be and ought to be understood by everyone for himself. *Blind faith is of no use* here, for according to the Buddha's teaching, all *moral progress depends upon one's own understanding*. Whoso therefore has made this understanding his own, has thereby realized the first component part of the eightfold path; he possesses the right understanding that leads to peace. And it is just for this reason that right understanding occupies the first place in the eightfold path—namely, because it constitutes the necessary preliminary condition to all true progress in good. For without right understanding no right mindedness; without rightmindedness no right speech, no right action, no right livelihood, no right endeavour, no right attentiveness, no right concentration.

In what follows I should like to sum up briefly the remaining seven constituents of the path, for a minute description of all the details of this path would take us too far."

What right *understanding* is, has already been dealt with in detail.

But what now is *right mindedness*? Thoughts averted from sensuality, hatred and cruelty. This is right mindedness.

And what is *right speech*? Such words as are true, not harsh, not calumnious, not meaningless. This is right speech.

And what is *right action*? To withhold oneself from killing, stealing and adultery. This is right action.

And what is *right livelihood*? Such an occupation as causes no harm and no grief to others. This is right livelihood.

And what is *right endeavour*? The endeavour to suppress evil deeds, words and thoughts, and to develop in oneself righteousness and wisdom. This is right endeavour.

And what is *right attentiveness*? Mental clearness in all that one does, speaks and thinks; mental clearness in the contemplation of the impermanence wretchedness and phenomenality of all forms of existence. This is right attentiveness.

And what is *right concentration*? That concentration of mind which is directed towards the good and bound up with right endeavour and right attentiveness. This is right concentration.

Hence *morality* consists in right speech, right action and right livelihood; *mental training* in right endeavour, right attentiveness and right concentration of mind. The *wisdom* which is brought to perfection through mental

training, consists in right understanding and right mindedness. Therefore, the eightfold path may be presented under these three aspects: Morality, Mental Training and Wisdom. With respect to this the Buddha has said: "Through the not-understanding, through the not penetrating of four things, O monks, have I, as well as you, wandered on, hastened on this long time through existence. But what are these four things? Holy morality, holy mental discipline, holy wisdom and holy deliverance. But now, O monks, holy morality, holy mental discipline, holy wisdom and holy deliverance are understood and realized, the craving for existence extinguished, the fetters of existence burst asunder, and no new birth any longer lies before me."

This then is the holy eightfold path of peace and wisdom that leads to the extinction of suffering, the quintessence of all Buddhist practice.

And whatever the Buddha out of compassion for the world has published abroad,—it is all contained in the doctrine of these four holy truths of suffering here dealt with—namely: the truth of suffering, the truth of the cause of suffering, the truth of the end of suffering, and the truth of the path leading to the extinction of suffering. And for this reason the Buddha has said: "One thing only, O monks do I make known, now as before: suffering and deliverance from suffering."

A VISIT TO KELANIYA.

The village of Kelaniya is situated about 6 miles from Colombo, and receives its popularity from its Buddhist Temple. It lies about 3 miles distant from the sea.

In ancient times it lay about fifteen miles from the sea, and according to

the Sinhalese chronicles all the intervening land with thousands of villages was submerged.

The Mahavansa says that Vihara-devi the Queen of Kelani Tissa had formed an attachment for his brother, who fearing discovery fled to a distant part of the Island. Later however he sent a letter to the Queen by a man robed as a Bhikkhu. This man entered to palace, in company with an Arahat who always had his meals there. Catching the eye of the Queen he dropped the letter on the ground. The King however saw the letter and thinking the Arahat guilty also, ordered both of them to be beheaded and thrown into the sea. The sea gods were angered by this and caused the sea to rise and submerge the land. To appease the Gods he committed his daughter to the sea in a ship, which was cast ashore in the Rohana country near Magama. However fanciful the story may be, it is quite possible that a submergence took place at the time mentioned (c. 150 B.C.).

Long before this Kelani or Kalyana is it used to be called was the capital of the pre Sinhalese Kings. In the time of the Buddha a Naga king called Maniakkhika lived here and entertained the Buddha and listened to his discourse at the spot where the cetiya or dagoba was built later.

The dagoba was first built by Yatala-tissa, nephew of King Devanampiyatissa about the end of the third century B.C. and it is believed that the stupa contains besides the jewel throne of the Naga King on which the Buddha sat, a relic of the Blessed One.

For centuries it received the worship of the Sinhalese Kings, and several Kings have repaired it; Voharaha Tissa in the third century, Wijayabahu III (1236—1240 A.C.) and Prakrama Bahu II (1240—1275 A.C.) receiving special mention in the Sinhalese chronicles.

In the Portuguese times, it fell into decay, but in the 17th and 18th centuries it was repaired again.

At present it is one of the best preserved of the ancient stupas in Ceylon. In shape it has not the globular form of the Anuradhapura dagobas but is more conical in shape, known technically as the "heap of paddy" shape.

It is about 90 feet high and the base is about 106 feet in diameter.

It is one of the most popular resorts for the Buddhist pilgrims who visit it at every full moon day. On the day of the Sinhalese New Year April 13, the grounds are crowded with the pilgrims who come from all parts of the maritime districts and on the Full moon day of Wesak the white robed Upasakas and Upasikas come here specially to observe the eight precepts. Kelani Temple has taken a strong hold on the popular imagination, from the tradition that the Blessed One himself visited the place and it is not uncommonly believed that on this day an emanation of Buddha rays issue from the pinnacle of the stupa.

The Vihare itself is a modern structure, the frescoes dating only from the middle of the 19th century. The paintings depict the victory of the Buddha over Mara and his seven weeks meditation. Several of the Jataka Tales are also depicted, the Wessantara Jataka taking a prominent place among them. Some of the other Jatakas represented are Mahakanha Jataka, Sutasoma Jataka, Dahamsanda Jataka, Dhammapala Jataka, and Telapatta Jataka. These Jataka tales are the most popular in temple frescoes as they inculcate the "paramitas" or transcendental qualities of the Buddha. The ceilings are decorated with some of the best of Sinhalese designs; the figures shown in the wall frescoes are interesting because they show not only different types of Sinhalese and Indian

costumes but even individuals in European costume showing the helmets and queues of the early nineteenth century.

To the historical student, the paintings are full of interest, as showing the influences at work during and preceding the period of renovation.

The Bodhi tree is considered a descendant of the Sacred tree at Anuradhapura, the only other being at Agra-bodhi Vihare at Weligama.

Attached to the Vihare, is a temple dedicated to Vishnu, a relic of the influence of the South Indian consorts of the Sinhalese kings. This devale is frequented by those who believe in the cult of that blue faced deity.

Being the only temple in the neighbourhood of Colombo with old associations, it is a popular resort of the tourist and the trip to the temple is well worth the hour spent on the journey.

THE LATE Mr. SIMON HEWAVITARNE.

(Extract from the Buddhist Review)

It is with the deepest grief that we have to record the death of our friend, whose portrait we print in the current issue of *The Buddhist Review*.

Mr. Hewavitarne, who came to England in the month of April last year, in order to consult eminent specialists as to the state of his health, spent the whole of the summer and the early autumn among a circle of friends who have learnt to love his brilliant scholarship, his fine earnestness, and his strong faith in the teaching of the Buddha.

Unfortunately Mr. Hewavitarne did not find the remedy he needed. He returned to Ceylon, and on the afternoon of January 17th expired at the early age of 36 years.

He was the third son of the late Mudaliyar Don Carolis Hewavitarne, and belonged to a family that has for generations been identified with good work in the Buddhist Revival, Buddhist Education and Sinhalese philanthropy. After a successful career at the Royal College, Colombo, he entered commercial life, but never forgot, amid the cares of a harassing business, that which was nearest to his heart. He was an ardent Buddhist, and associated himself with every philanthropic movement, whether Buddhist or otherwise. He was keenly devoted to the study and propagation of Buddhist literature, especially its philosophy, the Abhidhamma, and he led a life in accordance with the highest ideals of his religion. He took as his guide in life the text of the Dhammapada: "All men tremble at punishment; all men love life; remember that thou art like unto them, and do not kill or cause slaughter." Utter self-abnegation and the abandonment of all personal pleasures were his guiding principles.

Our friends of the Mahabodhi Society and the dear bhikkhus of the Temple of Maligakanda are among his keenest mourners, and we hope that the good work he so generously supported will not languish through his untimely decease. Our hearts go out in sorrow to his venerable mother, Hewavitarne Lama Etani, and to his broken-hearted wife, Srimati Somavati, the daughter of Mr. D. T. W. Goonetilleke, and we trust that the beauty of the Triple Gem the joy of the Buddha's Law, will sustain them and his brothers the Anagarika Dharmapala, Mr. E. Hewavitarne, and Dr. C. A. Hewavitarne, and other members of the family in this their hour of affliction.

He remained conscious to the last, listening to the words of the Sati-patthana Sutta, which were read to him by the Right Reverend Heiyantuduwe Devamitta, Rector of the

Vidyodaya Pali College. The Venerable Bhikkhu Nanissara and two other *theras* were present. Repeating the word "Sādhu," corresponding to our term "joy" or "delight," he passed away confident and triumphant in the faith of his fathers. Although he was full of hopes and brimming over with ideas of devoting his life to noble work death has struck him down. His departure is a public loss, but the great truth *Aniccad vata sankhara* applies to him in common with all living things.

In accordance with the time-honoured Buddhist practice, the body of our friend and brother was cremated, and the large and influential concourse of sympathisers who attended the funeral testifies to the love and esteem in which he was held. Several Buddhist Societies sent delegates, and the Vidyadara Society, which sustains the well known Pali College of which Mr. Hewavitarne was formerly Secretary, sent representatives clothed in white to follow the hearse.

Over two hundred bhikkhus were present, and the burial service was conducted by the Venerable M. Nanissara, Wipulasena Asabhey and Sivaka Isthewera. The Venerable M. Nanissara administered the Five Precepts and chanted the *Anicca vata sankhara*—that all material things are transient and subject to decay. By the symbol of pouring water they showed that, just as water flows from a high to a low level, so the actions of the doer follow his life after death.

The Venerable M. Nanissara delivered a most impressive funeral oration. He dwelt on the impermanence of material things, and advised the younger Buddhist generation to take as their example the career and character of him who had departed from them. Mr. Hewavitarne, he said, was an exemplary Buddhist youth, whose chief characteristic was an unquench-

able thirst for knowledge. He was deeply versed, not only in the profoundest teachings of Buddhism, but also in the cultivation of those mental qualities which are the glory of Buddhist philosophy.

He was a frequent visitor to the temple library, and his generosity to the bhikkhus as well as to laymen was unbounded. He lived the life of a true Buddhist and died an earnest believer. Although he was cut off in the prime of youth, which in the worldly sense was considered a calamity, their faith taught them to rejoice that he had escaped the miseries of old age, and to bear the loss with quiet resignation as the beginning of a newer and brighter life to come.

His brother, whom so many of us know and respect, the Anagarika H. Dharmapāla, said that, although a man may live a hundred years or more, all tread the way of death. Though the body dies, the name and character do not decay. He has left his name immortal among the Buddhists of the world, for he has directed that a complete edition of the Pāli Scriptures with the Discourses of the Master, as well as the venerable Commentaries, should be printed in the Sinhalese character, so that the humblest of his countrymen could possess the precious words of his unrivalled Scriptures. In other countries such work had been accomplished only by royal patronage. Other legacies included funds for building at the Maligakanda Temple, the construction of quarters for the bhikkhus, a perpetual scholarship for the study of the Pāli language and Buddhist Philosophy and yearly gifts for charity open to all irrespective of race or creed.

The coffin was then placed upon the pyre, and torches were applied by Mr. Edmund Hewavitarne, Dr. C. A. Hewavitarne, and Mr. D. T. W. Goonetilleka, and amid reverential murmurs

of *Sādhu! Sādhu!* the crowd melted away.

It is impossible here to give a list of the names of the numerous friends who were present or sent offerings of flowers but among them were note those of many who are near and dear to us. Our thanks are due to the *Ceylon Independent*, the *Ceylon Morning Leader* and other newspapers and friends who have so generously placed at our disposal their accounts of what to us is a very sad and heart-stirring occasion.

FRANCIS J. PAYNE.

RIGHT UNDERSTANDING.

By the Rev. BHIKKHU ANANDA
METTYA.

*Namo Tassa Bhagavato, Arahato, Samma
Sambuddhassa.*

When first the King of Truth, the exalted Lord whose humble followers we strive to be, fresh from the victory over self that he had won for the blessing of the world beneath the Bodhi tree, spoke, in the hearing of mankind that message of Hope Attainable for which the great and wise so long had sought in vain, it was in terms of the Four Aryan or Noble Truths that he declared the essence of his Doctrine. Speaking, as then in the Deer-garden by Benares Town he spoke, to those five erstwhile disciples who had tended him during his long essay of the value of asceticism, it was unnecessary that he should, in that first utterance of the Law, do more than thus concisely sum together the very essence of the Dhamma, for one at least of them to comprehend to the full the meaning and the utter value of the insight into life that he had attained. What memories and what associations must each single word he used have had for those five men, privileged as they had

been to follow, almost from the beginning of his spiritual progress, the working of that master mind of all humanity; accustomed as they had been to enter with his guidance and to pass with him, through realm beyond realm of spiritual attainment, even to that ultimate level of cosmic consciousness in which, till his great achievements, consisted the highest wisdom, the greatest attainment known to man. Little, indeed, can we wonder that one of them, Kondanna, caught, as he heard that so compendious enunciation of the mystery of being, at the Master's meaning—saw, through the rending veil of nescience, the light, the utter peace beyond: so that, as we have heard the Sutta tell us, in him arose, also the vision of the truth, the clear and spotless insight of the Law, and the Master, seeing and rejoicing, announced: "Thou verily has seen it, O Kondanna;" and Kondanna of the Five was known as "Kondanna who perceived it" from that day.

But rare indeed, even amidst millions of millions of lives, is the insight of a Kondanna, who at the first hearing of it thus succinctly stated, could obtain that perfect vision of the highest truth. Insight so clear, a privilege so blessed, comes but as guerdon and fruitage of many a truth-seeking holy life. We whom the world calls Buddhists often indeed have heard, often have pondered deeply on that message of the Master, that formula of the Aryan Truths the greatest of the Aryans told for the saving of mankind. Yet not for us arises Truth's clear vision, redolent of the peace that reigns in the beyond of life, seeing that still *Avijjā*, Nescience, rules in our hearts and minds, blinding us still to Truth's great glory, hiding us still from its all-liberating light. The *wording* of the Dhamma, *that*, soothly have we heard: the incomparable surety of those Four Aryan Truths our minds have seen and

ascertained in all our intercourse with life. Still, as we ponder on their meaning, deep after deep of new and surer truth opens before the searching of our minds; yet still far off and unattained lies their more inward meaning; and still we look, as to a goal distant by many a weary life, to the day when, at the last, full vision of the Truth shall open for us—when, like Kondanna, we shall see—and understand.

For this is just the essence of our Buddhism: that there exists, beyond and apart from all our clearest comprehension, a new, deeper and surer mode of comprehension than any we as yet have known. That utter Wisdom, that clear *Heart's* vision of the Truth, which, dawning in one's life, changes for that one all the natal Nescience into perfect Understanding; which makes of one little-knowing as ourselves an Arahant, all-comprehending and all-holy; that fashion of knowing named in our Sacred Language *Annā*, Insight, or *Pannā*, Wisdom—that it is and not the sort of intellection whereby we grasp the purport of one of Euclid's problems, of which the Master spoke when he taught us: "It is by not knowing and not understanding that we have come to live so many pain-filled lives." Whoso, of all men greatest and most fortunate, can win it, that vision of the Truth, that new great wisdom, that lucid insight far beyond our intellection, wins with it liberation from the bondage of the *Kamma*, freedom from the clinging fetters of the Self-delusion, of Craving and of Hate; he knows that for him the weary cycle of transmigration is ended, and enters, even then and there, into Nibbāna's never-ending peace.

This then is *Sammāditthi* in its fullest and highest sense; nothing less than the very attainment of Arahantship, the very fulfilment of the purpose of all conscious life in the dawning of

a state beyond all consciousness; for, just as the seed must perish as a seed ere it can grow to the fuller, more resplendent life of shoot and stem and bloom, so must the bundle of Life-elements (*Sankhāras*) that we call the Self perish before the Goal of Life can be attained; and, just as the first condition of the seed-growth is the darkness and the confining contact of the moist warm earth wherein it germinates to newer life, so is *Avijjā*, Nescience, Ignorance, the limitation of the Selfhood with its craving and its passion, the prime necessity of all we know as life. But light and the free wide spaciousness of air, that, and not darkness and restriction, is the need of the plant which blossoms from the seed's decay, and so, the Master taught us, is a new state, a light whereinto Nescience no longer enters, wherein the confines of the Self no more are seen, the characteristic of that State of Sainthood, that Goal of Arahantship to which we all aspire.

To this full rendering of *Sammā-ditthi* we may give expression by terming it in English *fullest insight*, but in Buddhist technology *Sammā-ditthi* is often used with a narrower meaning, the narrowest of which is the mere intellectual process of accepting, of regarding as true, the fundamental formula of the Buddhist Religion, namely, the Four Noble Truths. It is defined in the *Saccavibhanga* as the understanding of Sorrow, of Sorrow's cause, of Sorrow's ceasing, and of the path that conducts thereto. It is in this restricted sense only that we are ourselves immediately concerned with it, for here it may truly be regarded as being the *commencement* of the Path: while in its deeper meaning as "fullest insight" it stands at the *end* of the Path and is, indeed, the means whereby alone that goal may be attained.

Here, before going further it may be as well to correct one not uncommon

error as regards the *Atthangikamagga*, the Eightfold Path. It has not uncommonly been represented by writers on Buddhism that the eight members of the Path—Right Understanding, Aspiration, Speech, Action, and so forth—stand for consecutive stages in the path of spiritual progress. There is, indeed, one sense in which such a classification in respect of time throws light on the working of certain of the mental processes, as when we consider the arising of a simple idea comparable to *Ditthi*, its growth into a desire for action comparable to *Sankappa*, the crystallisation of this mere desire into approximate action, in speech *Vācā* and its outcome in that action as *Kammanta*. In this series we do in fact see something very similar to the first four members of the Path occurring consecutively in point of time, but where the Noble Eightfold Path is spoken of in Buddhist technology, the eight members are to be regarded as all of them essential elements of that Path, just as the banks, the roadway, the road-metal, the foot-way, the avenue of trees, and so forth may all be regarded, not as consecutive, but as integral elements of the road along its whole length. There is, indeed, as pointed out by Buddhaghosa, a certain element of consecutiveness about the eight elements of the Path, just as we might find in respect of the road we have taken as our analogy—that at one part of the road the banks, at another the avenue of trees, were the most prominent feature of that road. But in that order which we may term the order of attainment, to distinguish it from the order of exposition in which we all know it, the classification is in respect of *Kāya*, *Vācā* and *Citta*—body, speech and thought; and in it therefore *Sammāditthi*, as falling under the head of *Citta*, comes last not first, and thus carries in that connection the meaning of *fullest insight* which has been considered above. In general,

however, the Eightfold Path is to be considered, not as consisting of eight successive steps or stages, but as a *rule of conduct eightfold in character*, wherein *all* the eight *angas* or elements are severally and simultaneously essential. Each of these eight members has its minor, middle and major aspect, the position of a given life, in respect of consecutive attainment in progress of time, being measured by the particular division of the several members it has attained.

Where then, in our Buddhist studies we desire clearly to define the path of progress towards Nibbāna in respect of progress through time or through consecutive stages, it is best to turn, not to the Eightfold, but to the Fourfold Path; for the four elements of this latter are in fact consecutive: first the attainment of the stage of *Sotāpatti*, then that of *Sakadāgāmi*, then *Anāgāmi*, and finally that of *Arahattam* itself. In this résumé of the progress of a being from life (the Ocean of *Samsāra* or the Cycle of Transmigration wherein we all exist) to that Beyond of Life which we Buddhists term Nibbāna, we see very clearly the distinction between two of the different usages of the word *Sammāditthi*. That Fourfold Path is classified in respect of the mental fetters or bondages which have been overcome.

Before a being can enter on the first of those four stages, he must have overcome the first three out of the ten bondages of the mind. First amongst those three comes *Sakkayaditthi*, the belief or opinion that there exists within us any sort of permanent self or soul, whether great or small, mean or exalted, gross or subtle. When a thinking being has broken through that bondage (it is like the little stem and root fibre that first pierces through the hard triple cuticle of the germinating seed) and, together with it, has freed himself from *Vicikicchā*—dubious-

or hesitance between two courses of action, doubt as to whether one's conception of the Dhamma is correct—and *Silabbataparāmāsa*, belief in the power of rites, rituals, spells and prayers to effect any real change within his being, then he has reached the first of the four stages; he has become *Sotāpatti*, "He who has entered on the Stream," that stream in the ocean of *Samsāra* which sets fair towards Nibbāna's distant shore.

Here is implied another usage of our *Sammāditthi*, namely, one standing, as it were, midway between the mere intellectual acceptance of the Four Noble Truths and that widest meaning of the term which we have designated "fullest insight," for the breaking of this bondage of the Self delusion means far more than the mere holding of the opinion "there is no self."

Although standing at the very beginning of the Path, this middle mode of *Sammāditthi* implies a very great advance in comprehension of the Truth about Life. It is said in our Scriptures that whoso has "entered on the Stream," and thus in this middle sense is *Sammāditthi*, has before him at the most not more than seven lives—it may be less, but that is the utmost possible; therefore, in reality, the gaining of even thus much of this right understanding is a very great achievement, one which few indeed now living have attained to, a position which can be won only as the outcome of the fruit of many lives of earnest searching after Truth.

Thus we have before us these three modes or meanings of *Sammāditthi*. First, the merely intellectual appreciation of the Truth of the fundamental teaching of the Dhamma, an appreciation to which, as I hope, we all have long since attained. In Ceylon, where the *Māgadhi*, the *Mūla-bhāṣā* or sacred language of Buddhism, is still, amongst

the learned and the monks, a spoken language, if you ask a learned monk of what religion such-and-such a Buddhist is, he will reply, not "Buddhagama" (of the Buddhist religion) but "*Sammaditthi*," using this the narrowest mode or meaning of the term. In English, indeed, we, speaking of our religion, or spoken of by others, term ourselves or are termed "Buddhists," but, convenient as it is, the term is *not correct*. We are, or should be *Sammaditthi*, having Right Understanding of the fundamental facts of life. We cannot truly claim to be Buddhists, save as a mere measure of convenience and for the sake of ready comprehension of our religious principles, for that term, if we trace it to its root meaning, would imply the claim of full enlightenment, seeing that the root is *bodh*, to be Awakened, Illuminated, Wise. Even if we take the word "Buddhist" to imply a follower of the religious teaching peculiar to the Buddha, it still involves a certain amount of misconception, for, much of what the World calls Buddhist doctrine was well known in India long before the Buddha's day, and is thus in no true sense the special teaching of the Buddha. To one who is *Sammaditthi*, all that pertains to the deeper truths about life, whether first enunciated by the Buddha or no, is part of his religion, and we may take this intellectual assent to Truth as being the determining factor in this the minor mode of usage of *Sammaditthi*. Right Understanding, right appreciation of the Truth, that is this mode of *Sammaditthi*, and that we trust we have all now obtained.

Secondly comes the middle mode, that usage of the term which, together with the breaking of the bondages of doubt and ritual reliance, involves the "entering of the Stream," that great spiritual attainment which constitutes the first stage upon the Fourfold Path. And yet, beyond that, great though in

our eyes such attainment be, far yet beyond that lies the major mode wherein *Sammaditthi* means the final destruction of *Avijjā*, of Nescience, of Not Understanding, the attainment of the position of the Saint or Arahant, the winning in the highest degree of that fullest insight or higher wisdom which, as has been said, lies far beyond any mode or mental functioning of which we now are cognisant. Between the mere acceptance of right views concerning life and that supreme attainment of the Arahant lies the whole mass of Buddhist teaching—lies also the whole long path of patient culture, of slow growth, extending, it may be, over many a following life, which leads from all life's turmoil to the Peace, to which, in the hope of every Buddhist, not only he, but in the end all living creatures, may one day obtain.

(To be continued.)

News and Notes.

This Society **The Buddhist Brotherhood.** composed mostly of Buddhist young men has been in existence for over three years. It holds its sessions every Sunday at Ananda College at 4 p.m. when either a lecture or a sermon is delivered followed by criticisms from the members. The want of a library and a permanent residence is badly felt. The activity shown by our Sinhalese rising generation is a healthy sign of the times and augurs well for the future of themselves and the religion. Any Buddhist books sent to the Secretary will be gratefully acknowledged in our columns.

Reverend U.Nānā-tīlōka whose able address we have reproduced in our present number is gathering round him

European Buddhists in Ceylon.

a number of Bhikkhus in his island monastery near Dodanduwa. The latest addition to this band of enthusiastic workers is Dr. Stumps who was ordained on the 24th May as a Bhikkhu.

The work and the example of this devoted band of scholars is a standing testimony to the all conquering word of the Buddha, in spite of the aspersions cast on Buddhism by the bigoted teachers of the Bible.

The Buddhist Review. We acknowledge with thanks the receipt of the last number of the Review. We reproduce elsewhere the learned and illuminating contribution by Bhikkhu Ananda Mettaya which we would earnestly advise our readers to study. We have also reproduced the sympathetic memorial notice of the late Mr. S. Hewavitarne.

The Review as usual is full of thoughtful articles. The subjects dealt with being The Four Noble Truths; Hindu view of Nirvāna and several other interesting matters.

Mr. Reginald Farrer's drama of Vasanta the Beautiful is continued in this number.

Copies can be obtained either from our head-quarters in Colombo, or from Messrs. Luzac & Co., Great Russel St., London W. C.

Wesak Festival. The day of Enlightenment of the Buddha was observed all over Ceylon on the 19th May as a public holiday and a day of rejoicing.

Unlike other festive occasions this is the only one in the history of religions when no animals are slaughtered and no intoxicants are drunk. Alms-givings and the free distribution of refreshments to the countless pilgrims who throng to the different temples are a special feature of this festive occasion. Buddhist flags and illuminations

add to the beauty of the tropical scenery, and the crowds who pass and repass viewing the decorations in no way lessen the general orderliness and quietude of the day. Those who talk of the pessimism of Buddha's teachings can hardly reconcile their ideas with the gaiety and the spontaneity of the Buddhist. The religion of the Buddha is a living force which counteracts still the evils of modern civilisation.

The day was spent in meditation by a large number of the Buddhists and Temples were crowded with the Upāsakas and Upāsikas who took the Eight Precepts. The good thoughts and deeds that permeate the atmosphere on this day leave an indelible impression on all who honour the memory of the Blessed One.

The Wesak Supplement of the Morning Leader. We looked forward with some interest to the publication of this number. We are

of opinion that it is a mistake for a professedly Christian paper to venture on an innovation of this sort. That the Buddhists were willing to make it a success is shown by the names of the contributors. The first article on Buddhism is by the Revd. M. Siri Nānissara, High Priest of Sabaragamuwa Province. Other contributions were from the pens of Dr. Dahlke, Rev. Sūriyagoda Sumangala and Dr. W. Arthur de Silva. While the articles from the Buddhists leave nothing to be desired; the Editorial Comments are not in good taste with a Buddhist Supplement. On historical grounds, Mr. J. Seneviratna the Sub-editor of the Morning Leader not only wants to change the Buddhist era, but has actually done so on the cover of the Supplement. It is an innovation quite uncalled for and superfluous. The whole of the Southern Buddhist world has adopted 2457 as the date of the present

year. Mr. Seneviratna following European chronologists has subtracted sixty years from it. In Burma and Ceylon it was the custom in the Buddhist temples to recite daily, the day and the year since the Parinibbāna of the Buddha, and the Buddhists have immemorial traditions behind them and it seems to us presumptuous on the part of a mere sub-editor to attempt to change that date. It remains still to be seen whether European chronologists who take their dates from the death of Christ are infallible. It may still be proved that the error of sixty years is not in the Buddhist era, but in the reckoning of the Christian era.

We reproduce the following from the Japanese papers only reserving for ourselves the comment, that the "revolution" mentioned therein is only a revolution against unrighteousness. The report speaks of two detectives; the reason for their presence is not given. It seems a shame that a reformer and religious teacher like the Anagarika is shadowed wherever he goes by detectives waiting to pounce on him on the slightest excuse.

"A Buddhist in Kobe."

MR. DHARMAPALA ON
BRITISH RULE
IN INDIA.

Dharma Pala, chairman of the MahaBodi Buddhist Society in Ceylon, arrived in

Kobe recently, by the "Kamo Maru" on his way to Hawaii. Japanese papers, according to the *Japan Chronicle*, credit him with the following statement:—

Indian resources are being fully developed under the British administration. The British profit in India can never be smaller than 2,000,000,000. So Indian wealth brings happiness to Englishmen but not to the Indians. Most of the Indians are poor and ignorant. In short, they are miserable both spiritually and materially. The

British administration in India is far from being bad. It gives education, which promotes happiness, but this is only a drop in the ocean. The Indians at large are not yet benefited. Even the partial good spells ill for the majority. The British administration in India is despotic, with the result that Indians are left further behind every day by the progress of civilization of the world. It goes without saying that their fate is nothing but destruction. The Indians are now too weary and too weak to cry for independence against the English. It is, therefore, most important to enable the Indians to increase their economic happiness, and for that purpose, education is essential. I have been wandering about in the world for over twenty years, only for the purpose of developing education among Indians. I should like to look to the Japanese in this respect, as a man of the Orient. As compared with Englishmen, the Indians are poorer than even their horses and cattle. The Indians who have had even a little education are subject to extremely great oppression. I need hardly say that they are prohibited from carrying rifles or revolvers. If any Indian should utter a revolutionary word, even in jest, he is at once sent to prison. Meetings are prohibited and so are speeches. It is not too much to say that the whole liberty of the Indians is restricted. Such being the case, all the Indians are opposed in their thoughts and desire to Great Britain.

The *Osaka Shimpō* says that Dharma Pala bravely speaks of revolution, in spite of the two detectives of the Indian Government who are shadowing him.

Dharma Pala paid a visit to the villa of Count Otani, on Rokkōsan, where he was entertained at luncheon. Having inspected the Hongwanji Middle School and other institutions on the mountain, he addressed the

students, asking them, probably in remembrance of Count Okuma's famous remarks on the subject, not to forget that the Indians look for Japanese help in the development of civilisation in India.

Government and the Drink Question.

The Excise Scheme has been on its trial for two years and is not the complete success anticipated by the Government. In the face of strong opposition, the multiplication of taverns has been persisted in and the rents have been sold for a period of fifteen to eighteen months and the revenue derived from it is fairly satisfactory. But the drink habit will gradually grow on the country. In previous days the women of the country never drank intoxicating liquours. Since the toddy taverns have been opened, it is getting quite a common sight to see the women of the working classes publicly entering a tavern.

The Government and the Government doctors publicly declared, that toddy which is as strong as English beer, is quite a harmless drink and could be given to children and women alike! What the legislators forget is, that when a beginning is made with "mild" toddy the next step is spirituous arrack in the progress of the drunkard. The country has been protesting against the new legislation and the multiplication of taverns, but so far without any appreciable effect.

As a natural outcome of the protest there has arisen a temperance movement in the Island. Though Buddhism inculcates abstention from all intoxicating liquor, where there is temptation, the result as regards a large majority, is not left in doubt. The leading Buddhists have therefore come forward and with the co-operation of the village populations have been orga-

nising total abstinence societies. That such societies have already produced good effects, is the verdict of all right thinking men, including a judge of the supreme court. While the people were fighting thus with might and main the drink demon, the Government officials issued a circular about the end of April forbidding all Government servants from joining temperance societies without express permission, and prohibiting all government headmen from joining any such society or taking part in its management or attending any public meeting of such a society. The publishing of such an iniquitous circular created wide spread indignation throughout the country.

Not only Buddhists, but all other religionists felt that this was a direct infringement of the religious liberty of British subjects, and a cry of protest was raised from one end of the country to the other.

The Buddhists held a public meeting of protest in Colombo, where over 5000 assembled from all the districts of the island and a resolution was passed asking the government to withdraw the offending circular. The reply of the officer administering the government, in the absence of the governor was that the question could not be reconsidered and that the withdrawal of the circular was not possible.

There were no reasons given for the publication of the circular, but it was left to be inferred, that temperance societies were political organisations and that government headmen as administrative officers would be required to carry out the orders of the excise department. In view of the alleged desire of the Government to further temperance in the Island, it was pointed out that the absence of headmen from such societies would be a bar and not a help in the carrying out of temperance reforms.

But all protests fell on deaf ears.

As no help or sympathy could be obtained from the local Government officials; memorials from all parts of the Island were addressed to the Secretary of State for the Colonies, praying for redress. While the Buddhists and Christians alike were agitating against the circular in Ceylon, our friends in England were by no means idle.

Questions were asked in Parliament, and the position of affairs was pointed out to the Secretary of State in no unmistakable terms. The indignation felt in Ceylon was re-echoed in England and redress from such a distasteful order was instantly demanded.

That such a circular should ever have been made remains one of those inexplicable mysteries. It was not only against all precedents but it was contrary to all common sense and right thinking.

Hardly two months have passed since the publishing of the circular, when one fine morning another circular appeared withdrawing the prohibition. The withdrawal has not been however couched in terms either dignified or conciliatory. The Colonial Secretary of the Ceylon Government proclaims that the circular has been misunderstood and maligned by the "less intelligent section of the Community" and goes on to say that the good effects of the circular have been already experienced and there is no further reason to continue the operation of the circular.

While we welcome with gladness the rescinding of the circular, which on the face of it is unjustifiable and calculated to do untold harm, we deprecate the spirit of its withdrawal and its terms which almost lead us to inquire if there were not a sting left behind somewhere which might insidiously work mischief. Absit omen.

The vagaries of the officials are past the comprehension of ordinary mortals. They have hardly got out of one hole, ere they put their foot into another; the effect of the circular against temperance has hardly had time to be forgotten before an ordinance is to be passed dealing with pilgrims. In Ceylon there are many sacred places Buddhistic as well as of other denominations such as Roman Catholic, Mahomedan and Hindu. And these are visited by thousands of pilgrims every year.

So far they have been coming and going as they pleased, impelled by their strong faith. Incidentally they bring a large revenue to the Government coffers. On the score of sanitation these poor pilgrims are to be taxed at the rate of 50 cents a head. At present there is a Government grant of ten to fifteen thousand rupees a year in case of infectious diseases breaking out. But the present tax is not for such purposes, but merely for sanitation. Whether such a tax is needed or whether the revenue that the Government already gets through the pilgrims is not more than sufficient for sanitary needs are the questions at issue. The tax if fully realised would yield nearly 200,000 rupees a year, a sum which is much in excess of the outlay that Government is likely to spend on the pilgrims.

Among the Buddhists the holy sites are Adam's Peak and Anuradhapura. Every year over 500,000 visit these two places and the railway receipts from the pilgrims constitute a large part of the revenue.

There is not much likelihood of such a tax becoming law; but if it ever does happen the Government will be forcibly reminded of the old fable of killing the goose that laid the golden eggs.

MAHA-BODHI JOURNAL.

Our subscribers are most earnestly requested to remit the arrears of subscriptions due to this Journal. If each one of our subscribers would make the effort to get a new subscriber he will be doing a service to the cause of Buddhism. We shall be greatly obliged if our subscribers will remit a year's subscription in advance on receipt of this number.

MANAGER, M. B. JOURNAL,

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—(oo)—

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All same as in the I. A. except the following.

Bengali.—(Books recommended to be read as presenting models of style.) Haranchandra Rakshit—Banga Sahitye Bankim. Jogendra nath Basu—Life of Michael Madhusudan Dutt (smaller edition). Ramendra Sundar Tribedi—Prakriti. Pramatha Nath Tarkabhushan—Sakyasinha. Jogendranath Chatterji—Srinanta Saodagar. Saratchandra Bidyaratna—Bhisma.

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TEXT BOOKS FOR B. A. EXAMINATION, 1914.

PALI

Pass Course.—(Poetry)—Dhamapada; Khuddaka Patha. (Prose)—Milanda Panha (Trencker's edition), pages 1—216. Dhammapada—Attha Katha, Vol. I, edited by Mr. Norman in the P.T.S. Grammar.—Rupasiddhi Rangoon or Colombo edition). Kielhorn's Sanskrit Grammar. Comparative Philology—Peile's Primer of Philology.

Honours Course.—(In addition to the books prescribed for the Pass Course). Mahavamsa Chapters 1—5. Dighanikaya Mahagovinda Sutta, Mahaparibbana Sutta, Rhys Davids Buddhist India

SEVERANCE OF CEYLON FROM INDIA.

Accidents severed Ceylon from India but their political severance is peculiar in the history of politics, says a writer in the *Dawn*. The ruling authority is now the same. His Majesty the King of Great Britain and Ireland and the Emperor of India is the Sovereign and the British Parliament is the ruling power, but India is a dependency of the Crown and Ceylon is a Crown Colony. The dates and modes of acquisition have placed Ceylon under the government of one Department of the State for the Colonial Secretary at its head, while the Secretary of State for India in Council rules India in the name of the Crown of England.

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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.—"Mahavagga, Vinaya Pitaka.

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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THE DHARMA.

Throughout the East millions of Buddhists daily repeat the Buddha words which crystallise his transcendental Doctrine.

"Swakkhátó Bhagavato Dhammo Sandittiko, Akáliko, Ehipassiko, Opannaiko, Paccattum Veditabbo, Vinnuhíti."

The Doctrine has been admirably explained by the Blessed One; its effects are realised before our eyes; its results are enjoyed without delay; it should be experienced as who should say "come and see it"; it must be taught early and by an expert; it must be studied and experienced by one self; it must be obtained by the wise.

Though so succinctly put for memorising the formula contains in it all the depth and thought of the Buddha word. Wherefore do we see the fruition before our eyes? The teaching of the Dhamma is one of cause and effect we are the result not only of actions and thoughts of our past lives but of our present life also.

In this our present life, if one's mental state is in harmony and accord with the teaching of the Blessed One the result of such a state must be unalloyed peace and calm. Greed, hatred and delusion obscure our sight, but the getting rid of this three fold layer gives us a clearer vision. Abstention from evil, cultivation of what is good, purifying the mind prepare us to realise the effect of the Dharma. Just as one whose mind is calm and whose thoughts are pure, is unaffected by the conflicting passions that sway the untrained and the unseeing; so he that is practised and efficient in the Dharma sees deeper into life. A being is not an unchanging entity, but a collection of ever changing transiencies. This ever changing bundle of senses is not an entity that has arisen of itself, but is the effect of ever recurring Karma acted and reacted by it as a leaf is swayed and tossed by the wind that has no abiding place. The virtuous man may suffer the buffets of adversity, but, if he has comprehended the Buddha-word he stands steadfast in his equanimity. The evil doer, is in a constant state of fear, and his life is one long nightmare, he may delude himself that he is happy or that he does not care, but the still

small voice is constantly with him.

Therefore has it been said that the full realization of the result of Dharma in this life is only possible to the 'Ariya puggalo' the one who has cast away all the bonds that bind him to the recurring series of life. If the Dharma is applicable to such passionless persons only, then to us who are of the world, its effectiveness would be comparatively useless. The Buddha-word however is many faceted and each one of us has the power of seeing so many facets in proportion to our attainments and our ability to understand, and the further our horizon of the Dharma extends the higher we go in spiritual progress.

To understand the problem of life and its solution, it is necessary to grasp the Buddhist point of rebirth. Looking upon ourselves as a becoming, or a collection of ever changing bundle of Skhandas, the chief of which is our ever varying mind we come to look upon self as a process not as an entity. The mind is the seat of all our actions, words and thoughts, and the effect of all such actions and thoughts follow us not only through this life, but after death through life after life as the wheel follows the ox that drags the waggon.

And it is through will (Cetana) that all our actions come into being, hence the Buddha says "I declare to you Bhikkhus that Karma is will." Cetana or will, according to Buddhism, is the principal mental property (Cetasika) of the mind (Citta). And this statement by the Buddha "Cetana 'ham bhikkave kammam vadāmi'" will explain one aspect of the Karma question.

In the Paticca Samuppāda, the first link in the chain of causation is Avijja Paccaya Sankāra. As a result of ignorance there arises Sankāra. Sankāra has been rendered in English as configurations, material phenomena, and thought activities. But there is reason

to believe that Sankāra, Cetana and Kamma mean the same thing or rather represent the same thing under a different guise.

In this connection an article written by Revd. Bhikkhu Karandana Jinaratana will throw some light on the subject. He says "the will is the principal mental factor. It is through the will that a word is said or a deed done or a determination made by the mind itself. This will which has the power of strengthening the mind is called Karma. Karma is sub-divided into two further states of Kusala Karma and Akusala Karma or moral and non-moral Karma.

The pure thought form that arises in the pure mind is Kusala Karma and the impure thought form that arises in the impure mind is Akusala Karma.

Through avarice (lobhō) anger (dōsō) and delusion (mohō) which are impure states of the mind, volition or will becomes impure (akusala cetana); through that impurity of the will conditioned by the three concomitants (lobhō, dōsō, mohō) are produced in men, evil thoughts and evil actions such as slaughter, theft, sensuality, falsehood and drunkenness, and that impure will result only in sorrow.

Just as by planting a bitter seed only bitter fruit are obtained, so from non-moral willing, only a sorrowful state is to be expected. The mind becomes pure through getting rid of desire (tanha), cultivating compassion and acquiring knowledge.

The will that arises in a mind of this nature is Kusala Kamma. In a mind so constituted the will leads to non-killing, compassion, truth and there can only be pure thoughts. Owing to this pure state of the mind there can result only joy; just as a sweet seed produces sweet fruit. So the Buddha teaches that sorrow or joy is the result of a pure or impure mind.

Because of this, the Blessed One through compassion to the world has preached to men, abstaining from evil, laying a store of good deeds, and cleansing the mind by practising what is right. After a deed, whether it is good or bad, is done the thought that gave rise to it and the will that carried it into effect both pass away. But the effect of the will (*vipāka*) continues and does not pass away. When a man lends money or any other thing to another it stands to reason that the loan must at some time or other be paid back. The thought that the loan must be paid is present however short the time of the transaction may be, and through the effect of the volition that called to mind the 'loan,' it has become a natural law that the loan must be paid back, though the loan itself has no intrinsic power of its own. Evil actions such as killing and good actions such as charity will bring back their results through the strength of the will that produces them.

The effect of thought forms will be felt as true by any who look upon it in the right way.

If any one attains to fame, praise or honour it must be through his goodness that is to say through the effect of his moral will (*kusala cetāna*).

Similarly the opposites of these good things must be also due to impure volition (*akusala cetāna*).

It is according to law that a wrong doer must suffer punishment, the cause of the punishment is impure or non-moral volition.

If there is no fruition (*vipāka*) of ones good or bad actions or thoughts, there is no need for a moral law. If we see the position of good or bad acts in this life, it must also be true with regard to our future lives. These volitions which produce sorrow or joy are named moral Karma and non-moral Karma. Accordingly if joy is the aim

of an individual he should lay by a store of good actions." This explanation, will help us to disentangle some of the difficulties which we are liable to fall into. It shows how will can be translated into action, and how Kamma is the same as the *Cetanā*. They are like the parts of a circle, one leads into the other and there is no real separation; just as a circle ceases to exist when it is cut into segments, so *Cetanā* and Kamma cannot be separated.

The Dharma is described as *Sanditiko* for this reason that we can see it before our eyes. It is said that only those who have attained to the higher paths can fully realise it, because the effect of their Kamma is worked out.

But we can see for ourselves, a partial working out of the truth of the statement; partially because the effects of our previous bad Kamma are interfering with our good thoughts and actions in this life.

According to the Buddha, there is no beginning to the cycle of births; and there is no end to it unless we try to escape the 'stream of birth' by utterly annihilating *tanha*. *Tanha* is the force that takes us round and round and the destruction of that *tanha* is *Nirvāna*. The previous explanations will show the relation between will (*cetanā*) Kamma and *Tanha*.

According to the Buddhist view, Kamma is the force that joins the gap between two lives. Looking upon a 'being' as consisting of the five *Skhandas*: *Rupa*, *Vedanā*, *Sañña*, *Sankāra*, *Vinnana*, which themselves are ever changing, but which are brought together to form the individual who can be described as *Nāma-rūpa*, by the force of Kamma, death may be considered as nothing but the working out of that Kamma with regard to that life. Though there are many other explanations of death, for the present we may confine our attention to this

point only. At the moment of death the result of all our actions are piled up together as it were, and the state or place of his next birth is presented before his mind. It may be asked how the result of actions can be piled up; if we read Kamma as Cetanà, the result of actions can easily be grasped as the full effect of the good and bad volitions that have been influencing the individual during his life. If the good actions far outweigh the bad the mental state of that individual will be joyful before death; even in the case of one whose actions have not been good, it may be possible to alter his state of mind, but if his actions have been persistently evil, his volitions at the time of death will necessarily be impure. Loss of consciousness will not affect the future result, as the thought forms that were set up will bring on their fulfilment through the force of Karma.

Consciousness, in the ordinary sense, is not taken into account, as in Buddhist philosophy there is consciousness even in the embryo; and hence consciousness means a good deal more than is understood by the word.

The dying person sees before his mind's eye, his future state of birth and there arises in him a desire for that state; whether it is good or bad, it appears to him desirable through the force of his Kamma. And though nothing passes from this life to the other, the result of the thought forms or the force of Kamma influences the next state of existence. This is the view of rebirth that is taught in Buddhism.

It is also said that those heavenly ones who are born in the Rûpa Loka, feel the coming of death and at the time of death see where they will be reborn and choose their own parents, according to their Kamma.

Hence such parents as lead an evil life do not get happy or fortunate children, because those of good Karma do

not desire such parents; their offspring on the contrary are those whose Karma has been bad. The reason why some bad parents get fortunate children, is that in the latter through some bad Karma, they see their future place of birth as desirable.

Karma is a force that has to be learnt by intuition; it is a force that exists and it cannot be explained away. It has as much existence as the force of cohesion or attraction and can no more be explained than the force of cohesion or gravity.

The Buddha, it is said, hesitated to proclaim his doctrine to the world, because it was so abstruse. Hence is it said that it should be taught by experts, deeply studied and can only be grasped by the wise.

This doctrine so difficult to understand is the basic doctrine of Anicca, Dukka, Anatta and the Four Noble Truths.

RIGHT UNDERSTANDING.

By the Rev. BHIKKHU ANANDA
METTYA.

*Namo Tassa Bhagavato, Arahato, Samma
Sambuddhassa.*

(Continued from our last issue.)

Looking thus on the Path as extended between the two terminal modes of *Sammaditthi*—Right Understanding at one end of it, and Fullest Insight at the other—and placing, as we may legitimately place, our own mental attitude as somewhere on that line between the minor and the median mode, nearer to the former as our Buddhism is more of a lip-service and less of a heart-service, two most important facts at once appear. Firstly, that for true spiritual progress, the best use, if our Buddhism be true, that

we can make of our life, lies only in the passing from our present position to one yet nearer to the middle mode; and, secondly, since the same fundamental element of *Sammaditthi* is found at both ends of the Path, that the dimension in which that Path is extended, its direction, as it were, in the space of Consciousness, lies in what we may term the attainment of a series of ever-deepening Modes of Truth. To make any use at all of our Buddhism, and, if we take it rightly, there is naught else in all our Universe so essentially useful, we have to discover in what direction in our lives lies that line of ever-deepening truth; and, having found it, to walk therein to the best of our ability; for that, surely, is the Holy Path itself, and, save through its ever-deepening modes of seeing truth, there is no freedom to be won from all the sorrow and the change of life.

To ascertain what we mean when thus we speak of *ever-deepening modes of truth*, to realise what fashion of falsehood it is that we must needs avoid, let us first consider what sort of understanding is that which is common to all thinking beings, and, on that very ground, is too far steeped in Nescience to be of real service to the aspirant after truth.

Looking on the world presented to him by his senses, one fact predominates all others in the mind of the ordinary man, the fact, namely, that there exists an essential difference between that which for him is *self*—his thoughts, words, actions, and all the rest of life—and the whole great universe which lies beyond in the region of the *Not-self*.

That view, fact ever so apparent as it seems to be to the unconverted mind, is the first wrong view, the first great *Micchādittthi* which the All-wisdom of our Master has taught us to avoid. But the ordinary man, taught only by

his natal Nescience, by *Avijjā*, sees in that illusory distinction between self and the not-self the fundamental fact of life, and from it, as from any start made in the wrong direction, all the wrong views of life depend. Just as it needed the wisdom of a Copernicus to overcome for the mass of civilised humanity the delusion that the Sun goes daily round the earth, and just as the opponents of Copernican Astronomy objected that it was the common daily testimony of the sense of sight of every being that it *did* so move, so did it need, for us, the wisdom of the Buddha to overcome for us his followers that deepest delusion of the central Selfhood, and just so, also, is still the cry of the opponents of his teaching that the daily momentary testimony of our own minds declares to us this Selfhood as the central fact of life.

So starting wrongly, the world's philosophies of necessity grow to be further and further from the Truth they seek. Finding this Selfhood as the central fact of life, they deduce, from the phenomena about them, the existence of other selves besides their own. The savage, seeing the motion of Sun and Moon and star and stream and all the manifold phenomena of being, hearing the multitudinous sounds of Nature, attributes to each and all of them a separate self, a god or spirit using each and all, just as he fancies, from his wrong understanding about life, he uses his various organs of motion and of speech. When, later on in course of evolution, the savage comes to the point where families coalesce into tribes and clans, and these into nations ruled over by one sovereign so in his mind grows the religious idea; the gods of star and earth and forest slowly take the place of servient angels, with one great Self, their Ruler, the Soul or Self of Space, wherein all these lesser beings have their dwelling-place. So does the religious consciousness of

man, over great periods of time, pass from polytheism to monotheism or to pantheism, till, passed out of savagery, man grows to mental adolescence, by which time we generally find his monotheism or his pantheism well established even as now they are in many directions in the Western World.

Another very vital factor in the moulding of the religious consciousness of mankind (for the origin of religion is immensely complex, by no means taking its birth from one set of facts or theories alone) added its record also to the common testimony of all mankind's experience as to the existence of the Self—the factor, namely, of Religious Experience, of the partial recollection, by saint and seer, of the manifold states of consciousness that exist beyond that realm of waking life wherein we normally act and live. More clear-seeing, indeed, in the greater light of consciousness to which they in their several attainments had achieved, the seers of all times (at least such of their number as attained to the higher Jhānas, the states of consciousness pertaining to the Formless Worlds) announced the fact that, with progression upwards, element after element of the *lower* self was cast aside, till, in the ultimate of consciousness, they saw, no longer the manifold selfhoods of our experience, but *One Self*, one highest self, alone; a self which they, with minds already cast in the theistic mode by reason of the full religious teaching of their nation, identified with the Supreme Being who had been hypothesised as having made or caused to emanate all this universal life. Thus, rightly casting out in the light of their superior experience the petty self of man, they still adhered to a still greater, because subtler, if far more deeply lying delusion, the conception of an ultimate, enduring, blissful higher selfhood, wherefrom all life has consciously, intentionally, been

emanated; wherein whoso will rightly train his mind may merge his lesser selfhood, as the drop mixes with the wide ocean wave.

Growing side by side with this rich crop of wrong opinions, sprang likewise, intimately connected with it, another group of misconceptions as to the facts of life, a group which, in its totality, we may conveniently term the theory of the joy of life, the characteristic of the undeveloped, the immature consciousness of the little child. Even now, amongst the most advanced units of the most civilised of nations, but few have emerged from that epoch into the period of mental adolescence, for the sense of joy is perhaps the acutest of all.

Let us cast back our own minds to the days of our early childhood, and, if the memory has not altogether faded we shall see how true this is; we shall remember how wonderful and fair and noble and good did all existence seem; how joy seemed the reality, and sorrow only a passing, if a dreaded, shadow to its glorious light. We shall recall the vivid sense of wonder and of pleasure that came with each new phenomenon of life; how even some new-seen insect might arouse a perfect ecstasy of wonder; how every hour, nay every moment of the waking life seemed dear and pleasant, so that even when tired out, we hated the very thought of sleeping, since that would mean the deprivation of some few hours of blissful, conscious life. That is the characteristic of the infant consciousness, that sense of joy in life, and in this, as in so many ways, our own experience as children but epitomised the common daily condition of human consciousness in its early days. For such is the peculiarity of our growth, that the human individual in process of only a few years of infancy and childhood epitomises in his life and thought the by-gone history of the whole human

race whose experience he inherits. Let us watch the daily growth of a young child, and we shall see the truth of this, shall see the infant life telling the story of the development of all humanity, from the tree-dwelling anthropoid, scarcely yet a man, through the Age of Stone down to the hunting, fighting, kingdom-organising age from which even now only the most advanced units of our kind have fairly grown. The child mind sees and hears, and finds deep-rooted joy in the mere sight and hearing, but it does not, till grown out of childhood's age, *think of what it all must mean.* Due to this, and again to the reproduction of the history of savage man, is the child's sometimes so shocking callousness to pain; wonderful and therefore pleasant in its eyes is the sight of the movements executed by some tortured animal; just because the movements executed are new and strange, the sight of them gives pleasure and so, with all but a small minority of quite exceptional children, we have to educate the young out of the savage instinct to kill and torture the lower forms of life.

This early Joy in Life, so characteristic of the young, the mentally immature and thoughtless, bulking so largely as it still does in human thought, came, of necessity, profoundly to affect the development of religious thought—meaning by that term, as we have all along implied, man's way of looking at the deeper things of life; his attempts to propound an answer to the riddle of existence. Applying, as always (in the nescience-working of the mind) the conditionings of his own life to the greater life about him, man early came to hold the view that all in life was essentially *good*, the joy of life in his own heart he reflected on the world about him, and in particular did he attribute joy and graciousness and goodness to the Self Supreme he later came to conceive as *having made the*

earth and sky. He himself, for service of his daily needs, could fashion out of stone and wood and earth his implements of hunting, warring, cooking; and so again he came to think that all this universe, so fair and good before his mental vision, must likewise have been fashioned by that Great Being; and, remembering his own delight in the accomplishment of work well done, the joy of the maker over some tool or structure well adapted to its purpose, he could even conceive the Deity as resting from his labour of creation, and looking on the world that he had made and seeing that it all was "good."

Yet knowledge grows, and, with its growth comes deeper insight and a truer appreciation of the real nature of the universe about us and within. With that growth of mental stature, the conceptions of the Deity, this personification of the ultimate forces of our being, comes of necessity to take a less and less important place within the thoughts of men; seeing, as they do, with growing understanding how much of utterly useless suffering there is in life; learning, as they do, if very slowly, that in truth there is in all life no Persona, no Self—whether the personal or the greater Selfhood—but only a continuum, a flux of Being, a ceaseless movement of the restless tides of life. Slow, indeed, is that coming to mental adolescence—even still, by reason of the influence on our speech of that wrong view of life we say, "I think," where rightly we should say, "It thinks."

The Indian of the Buddha's time said "the god rains" where we should say "it rains." We have indeed advanced to the intransitive form in this respect, but how long will the Self persist in our speech in respect of human actions? And, with this personification of Life's phenomena, indissolubly connected with it as springing from the same source, comes Nes-

ciences, that other theory of the joy of life, ideas so plausibly and so naturally associated in the lines of that English poet who exclaims: "God's in His Heaven, all's right with the world."

Such are the theories of life termed by the Buddha *Micchāditthi*—wrong views, the sort of Not Understanding we must sheer avoid if ever we are to merit the title *Sammāditthi*. Firstly, the theory of the Self, the conception that life is enselved, that there is, within or behind it, an unchanging vital persona whether regarded as ultimately one or many; secondly, the theory of the joy of life, the view that life is in its fundamental nature blissful, good to live for sake of its mere pleasures, and that by any means whatever we may realise therein, not the well-known Karmic sequence of the craving for pleasure bringing ultimately pain, but an ever-enduring succession of pleasurable states of consciousness, a permanent happiness resulting from the continued gratification of the desire for experience, for life.

These are the two great root conceptions springing from *Avijjā*, from Nescience, Ignorance, the Not-understanding of the real nature of life, the rejection of which constitutes the basis of *Sammāditthi* in its minor mode; and here, before going further, we may well pause to consider *why* these mere theories about life should constitute from the Buddhist point of view so serious a danger to the wellbeing of humanity, and so grave an obstacle, that the very first step on the Path cannot be taken till these have been forever set aside. Both of them have their roots in the deepest places of the human heart; it is fair and sweet and pleasant to a man to think that he, the real 'He' as the *Attavādin* would put it, is immortal, changeless, sure (if he but lived aright) of inheriting a blissful and an eternal life; to conceive of all this world as being made and guided

by a Great Person infinitely powerful and beneficent, willing and able to help, and to look on life as in its essence blissful, pleasant, good to live. All this being so, why make the rejection of these theories the very test of Buddhist Orthodoxy, if we may use the term, or how does it happen that, in a Religion so essentially practical as is Buddhism, the merely intellectual acceptance or rejection of certain theories should hold so prominent a place?

The answer to that question to one who not yet is *Sammāditthi* is the most terrible in all the world; it is an answer which, if it stood alone, would leave no hope or help or purpose in all our life; it simply runs, they are Untrue. To the Buddhist, Truth, the search after and the attainment of Truth, is his Religion, and no man may hope to win the Truth who starts out in the wrong direction; who seeks for Truth whilst laying to his heart the false if fair so-lace that these wrong views present.

Untrue! And is the Truth, then, worthy of so great a sacrifice, that a man must needs give up convictions the most deeply-rooted and consoling for its sake alone? Answers the Buddhist, Truth not alone denies the false; it goes far deeper, it affirms the True. So great and so inspiring to our lives, and in its deeper levels so profound, so far beyond our knowing is the Truth, that it would be worthy of all sacrifice in all the worlds. Truth is greater than our hopes, nearer and yet dearer, could we but see and know it, than even our so cherished theory of the Selfhood, of the personal immortal life; wider is Truth than Heaven, vaster than the abyss of space; greater than aught with which we can compare it. It is so free and High! Renunciation? Surely. Did ever the seed give being to the flower, shedding its perfume on the morning breeze, but first, below there in the darkness of the mire, it gave its own life that a greater life

might come? That is why Renunciation is the key-note of all Buddhist practice, and that is why the first step to be taken is the rejection utterly of all that is not utterly true.

For, in Buddhism, we are concerned with *facts* not *theories*. If ever we make our hearts, our minds, worthy receptacles of Truth's sweet *Amrita*, we must first cleanse them from every trace of the bitter drugs *Anijjā* has to give. Untrue, these two wrong views of life bear in themselves the seal and proof of their untruth: to see this fact we have but to consider what has been the fruit of them in the history of humanity, to observe their outcome in the story of the creeds and faiths of all mankind. The destroying progress of Islam, the tortures of the Inquisition, the awful period of the Dark Ages, when no man dared to breathe his free thoughts on the air of a mind-enslaved continent—these, and I know not, dare not think, what total sum of human agony and misdirected human energy and work, are the fruits of those wrong views of life—of them alone. It was because men dreamed they had immortal souls destined to personal immortality of joy (or darker side of it, to immortality of torture) and must placate the Self Supreme as they, poor, grovelling, nescience-darkened hearts, were then wont to placate their lords and kings, that they could kill, burn, torture even the greatest, noblest minds that ever their race gave birth to. For what cruelty, what torture mattered in the *now*, if Eternity to-morrow weighed against it in the other scale? One of the world's greatest epics of Religion, the Bhagavad-Gītā is utterly marred by that deadly advice of Krishna to his disciple, who, on the point of plunging all his kith and kin into suicidal warfare, was very properly seized with pity-born compunction, but was ordered in the name of the soul-theory to go on and kill, seeing that the Self was

spiritual and could not be destroyed. If such outcomes of the Attā theory as these could make a Shelley rightly cry, "The Name of God hath fenced about all crimes with holiness," can we not see, without looking further, that Truth is absent from all views of life where such sad fruits can follow on acceptance of those views?

And why is this? How is it that these twin ideas have so imbruted man and have brought more misery and blood upon the earth than any other single instrument of human folly and misdeed? Just, so our Master taught us, because they spring from Nescience from man's untrained desires, because they are but *theories*, merely ways of seeing things, *ditthi*s, things having no foundation, in truth or in fact. There lies the whole solution of the problem, the point in the supreme importance of *Sammaditthi*; right understanding of the facts of life. Who ever fought or hated or inflicted suffering on life over facts? No man of all the myriads that have ever lived. But our views, mere theories, things having no foundation save in the cobwebs of some pent-up Nescience-darkened human mind; over mere theories, such that no man could ever tell the truth of them, men have always quarrelled and ever will, until at last such follies are for ever set aside, and no man shall live so ignorantly as to say "I hold such and such a theory, have worked it out, adopted it as mine, and, as it is my view, I am ready to fight for it against the world at large."

Nor think that in the past alone have these wrong views of life wrought damage to human progress, or that now we have so far progressed that their power for ill-doing has passed away from among the causes of life's unceasing suffering on earth. Even to-day, in the names of those twin theories, agony inconceivable is being inflicted upon life; even to-day a hundred thousand altars cast the ill savour of their

sacrifices upon the air. Follies, we may say, committed by barbarians who seeking more of joy in this world or the next, strive to placate their imaginary gods enselved. So be it—folly enough it is, but not worse folly or more cruel than much, so much, that even now is being perpetrated in the midst of the much vaunted civilisation of the West. If, as is happily the case, no more the cries of human victims, burnt living in the market-places of our towns in the names of those two modes of Nescience, prove their untruth and potency for evil in the hearts of men, still, under other names and forms, are they wreaking woe untold on all mankind.

To the *Self* theory, as manifested under the form of so-called *patriotism*, is due the fact that so large a proportion of the manhood of the modern nations, drawn from useful service to mankind in field or factory, is wasted, worse than wasted, in the study and practice of warfare; in what, in plain English, is the study and practice of the most efficient method of achieving on a wholesale scale the most terrible of all human crimes, murder. To the same manifestation of the *Self* delusion is due the fact that so large a proportion of the wealth and resources of the Western nations is wasted on this same folly of armaments; only because men will cherish the *Self* theory; will not understand that we all, English, Germans, French, and so forth, alike are human beings, fellow creatures, brothers, members of the one great fraternity of conscious, suffering living beings who need not war, like wolves or savages, *did they but understand*. It is the wrong view: "I am English; glorious English nationality is mine; therefore it behoves me to fight against persons who have another sort of *Self* theory of the kind and say, 'No, but a Teuton I.'" It is that wrong view which now makes it necessary to waste the bulk of the

resources of every branch of the West-Aryan Race on armaments or war, when so much might, in the present state of our knowledge, be achieved by man, were that great wealth to be expended in combating, not only physical disease, but those far more fatal mental sicknesses, Anglophobia and so forth, to which so much of the Western misery is due.

And to the wrong view of the joy of life also how much of our Occidental suffering may be assigned! Believing that in life joy may somehow be gained, we increase and increase instead of seeking to diminish the number of things we say we "need." Climatic conditions of necessity add to the number of the actual necessities of life as compared with the simple needs of warmer climates, but, beyond those actual necessities, beyond the needs of science and of art and literature, beyond our true needs, how much our modern civilisation now produces just by reason of this false belief in the joy of life, the mere theory that by much possession we may come to happiness. And, to produce that vast array of things really useless, thousands and hundreds of thousands of men, women, and even little children must live squalid and hopeless lives, ever in fear of some catastrophe of commerce that may deprive them of food, warmth and shelter; and how many, alas! of these producers of the *unnecessaries* of life are, even now, short of due food, lacking the barest of human comforts!

Thus, looking even into the present-day conditions of our human existence, we see how deadly, how full of poison for humanity, are the two views or theories of life which, warned by our Master, we who are *Sammāditthi* have come to reject as false and full of danger and fear. Heart's-poisons in very truth are they, poisoning the innermost lives of man; yet, in one after another of their endless manifes-

tations, whether as religious dogmas, as political or national conceptions, as militarism or as commercialism, the minds of men still seize upon them with avidity; still give them great, high-sounding and heart-stirring names just as, in the old Buddhist simile, a man afflicted with a grievous open sore should, from mere fear of thinking of it, cover it up from sight with piled-up layer after layer of gold-leaf, since so it seems no longer hideous, while corruption festers beneath it all! Great names, high-sounding words, wonderful theories of things that no man knows, the How and Why of life, such now, as ever, is the gold-leaf this poor suffering humanity applies to its festering wounds! How long, how sorrow-laden long must it yet be, ere it will tear away all this glittering gilding of mere empty and high-sounding terms, and dare to look on life as in very truth it is; or have the wit to turn to that All-greatest of the heart's physicians who, with Truth's healing salve, stands ever ready to allay the growing poison and the fever of our wound.

That salve, the healing, even though a bitter-seeming balm, is *Sammāditthi*, Right Understanding of the facts of life, the comprehension of the truth about existence, the pulling off of the gold-leaf and examination and recognition of the true sources of our pain. To dare to look on life as it really is—*Anicca*, *Dukkha*, *Anatta*; transient, sorrow-laden and devoid of selfhood—that is the first step to be taken. It means the casting out of all the vain reliances and theories that ever the mind of man has spun; the setting aside, since such conduce not to our urgent need of healing, of all such questionings as how life came to be, whence it is, or whither it shall go.

Speaking of the particular religious aspects of the two great wrong views, we have said that their casting off seems at first sight a thing most cruel

and most terrible; it is the plucking off of the gold-leaf from the poisoned wound. Some few rash minds indeed have dared to do that, not knowing, alas for them, of the physician and his salve, and, seeing what lay beneath it all, these have come straight to yet another wrong view about it all. Seeing the suffering inseparable from all life, understanding the meaning of the fact that, in the body's evolution, what is now for us sensation is the direct descendant of *irritability*, the reaction to irritation of the primordial protoplasm, they have come to formulate a new wrong view of life, one which does not possess the merit even of *looking* beautiful as the old gold-leaf method did. That view is now termed Pessimism; we may briefly put it thus. There is no Soul, no God but a new sort of Eternal Selfhood or principle called Matter. That matter is itself insentient, but somehow, by mere chance, certain combinations of it occurred which were so unstable as to involve a constant molecular change; a taking in of new molecules at one point and a turning out of old ones at another. By virtue of the action of environment this primordial life stuff presently developed into what we now are—living, conscious beings destined to cease at death and pass away as uselessly as first we came. In this view, one happily held now by but a few adherents, there is no law in life at all, that is, no law of life as such; our existence came by chance, and one day, when the earth grows cold or hot enough, it will similarly perish. All life is thus regarded as not merely full of sorrow and of evil, but as without a purpose or a future. Wonderful, ever miraculous, as to the thoughtful man it is, life has, in this view, no origin save chance and the workings of the blind laws of Nature; no hope save Death with all its suffering left unrewarded; no aim, no end, no purpose and no brighter goal.

Few men ever will, we may hope, come to hold that so terrible a view of existence; certainly no Buddhist will. But it is mentioned here to introduce a most important point in Buddhist teaching, namely, that Pessimism is from the Buddhist standpoint just as wrong as the optimistic and theistic theories which we have already discussed. For, in this great question of the good and evil of existence, this teaching ever pursues the Middle Way, as in all matters. In the first sermon of the Buddha, the importance of avoiding such extremes of view was emphasised by His terming the Path the Middle Way. Preached, as that sermon was, to monks accustomed to regard self-torture as the means of liberation from suffering, the essence of the religious life, the contrast was drawn between the life of self-torture and the life of self-indulgence, and the Middle Way, the Way that leads to Truth, to fullest insight, was announced as lying between these two extremes. But in our question of life's good and ill the same rule applies; whilst we must, if *Sammāditthi*, reject the theories of the Self and of the joy of life, we must likewise reject the opposite extreme of view, the theory of Pessimism.

Life then, says the Buddhist, is full of suffering, but it may be so directed as to lead to the Beyond of Life, to the great peace of Nibbāna, a state so utterly different from the life we know, that we can use no word whereby positively to define it. Though in our right understanding there is no Self Supreme that made these worlds and by his will upholds and rules them, there is a Power that moves to Righteousness and brings all beings to the Greater Light; the Power of Wisdom, of that high holy insight which we have seen is *Sammāditthi*'s major mode of use. Thus, as much as in the Theist's view of it, life has for the

Buddhist both a hope, and, if we will, a purpose; this right view declares the existence of a goal so great and high that we are forbidden even to call it life.

Yet this great hope in Buddhism, this goal without which all life were purposeless, its long suffering useless and inexcusable, this Ideal of the Peace beyond all life is no mere view or empty theory. We Buddhists hold that hope not by any means based on faith or trust, as must ever from the basis of the Theist's hope. It is deduced by us from life's phenomena, attested in chief by the King of Truth, the Great Teacher who first in our history attained that Peace by the testimony of the million Great Ones who, since He discovered the way thereto, have walked in the Path that He proclaimed. It is attested by our own experience, by the fact that we can see, to just the extent we strive to follow the Middle Way ourselves, the utter truth, the ever-deepening truth, of all that Noble Aryan Teaching of Truth's King. Following it as best we can, we, too, find the Great Peace growing in our hearts, and thus to us this ideal of Nibbāna is no mere view, but a reality ever deepening as our life grows nearer to the Law.

When, growing out of that period of mental childhood in which all life seems so fair and pleasant, men come to mental adolescence (as, even now, so many in the Western World are growing at this day), with the passing of their immaturity passes the keen sense of the joy of life, for knowledge grows as grows the mind of man. Man comes to see that, behind the so fair-seeming mask of life, lies death. He begins to understand that the very law of evolution is suffering and that the species which most can suffer best survives. No more can one, understanding the great and awful suffering involved in life, regard it as created by an omni-

potent and all-loving Selfhood; no more can one, who once has sought by clear analysis in his own heart for that imagined lesser Self of man, conceive of aught within him as eternal, changeless or secure. Looking deeper, and, if he be fortunate, aided by the Truth the Master left us, the adolescent mind perceives how all there is in life as now we know it is of necessity changeful; he sees how the great sequences of the law of life, the Kamma, make of suffering an essential element of all component being; he sees that that which formerly he conceived of as his Self eternal, stable, is but a wave in life's great ocean, destined, not indeed as in the pessimist's thought to utter annihilation after a little span of such sad sordid life as living creatures on our planet know, but to give place, at the end of all its long cycle of evolving transmigration, to a state beyond all thought and naming—the Peace, the Purpose, the Fruition of all Life.

Not one Selfhood of our own, different from the other selves of all the universe, but a bundle of *sankhāras*, of elements of the common life—that is the idea which is implied. Just as the elements of the body enter into our food stream, become for a little while integral portions of our being and then in the ceaseless flux, pass out on their further never-resting course of life, so, in this Buddhist view, do these *sankhāras* come, dwell for a little in our minds, then pass again, a never-ceasing flux of thought. Just as some elements of our corporeal frames are, as it were, nobler or of higher import to our life than others, and some again inimical to our welfare, so is it with the elements of thought. Here and now today a whole group of the nobler of them—of the elements of thought set in motion we know not when but wrought to their present form in the mind of that Great One whom we strive to follow, thoughts which have

echoed down through life for five-and-twenty centuries—is passing once again through the medium of the spoken or the printed word into our several minds. To-morrow, illuminated peradventure, by some new illustration of their meaning, they will be passing from our minds into yet others, and so on until life shall end at last in Peace.

From this conception of the flux of thought follow many points of great importance. One is the need we have of constantly attending to the thought-foods of our minds, just as we attend to the food-stuffs of our bodies; but we must reject from our mental diet the ill thoughts, and definitely cultivate the assimilation of high and holy ones. Another point of yet greater moment is the fact that all conscious life is One, one ocean whereof our several minds are now the waves, whose force is ever giving rise to further wavelets; waves not "another" and yet not "the same." It is the flux which passes on and, in its changing, in some sense yet endures. It is the totality of that flux now at this moment in us that we call ourselves. Thus rightly understood, life becomes as one, one which we can best help onward as we ennoble each thought-element in its passage through our minds; wherefore, from the Buddhist view-point all reformation, all attempt to help on life, can best be effected by first purging our immediate life kingdom of the "Self."

And now, finally, one thought remains to be considered. We have seen what are the views and theories which we must fain avoid if we shall make us worthy of the title *Sammāditthi*. We have seen how the right view of life, teaching as it does life's oneness, makes for compassion, for endurance, for the ennobling of all our relations. No more, as in the view of Selfhood, looking on self and life as two different things, we now understand them one. We see, too, how we each may, humble though

we be, help on life at large, and learn how only we can help life by making this understanding of our oneness with it enter, in practice, into all our daily ways as pity and as love. We see how this right view of life might change the world to Paradise to-morrow; how all the bitter pain of life comes only from following the false, the selfish view. All this is but the minor mode of *Sammāditthi*, just the intellectual appreciation of the fundamental Buddhist truths. What lies beyond? What must we do so as to enter upon that Fourfold Path of attainment on the first step of which stands, not this minor but *Sammāditthi's* middle mode? The answer is: "Just live that Understanding." Let it be no mere vain theory, for still a theory it is, until it enters into practice in our own, our very lives. So to direct the course in life's great ocean of this our group of elements that, with each thought that passes from us, a little gain has come to life at large; so to suppress with constant watchfulness the evil, selfish thoughts; to cultivate the nobler self-renouncing ones; to understand how sorrow rules inalienable from life, and yet, because beyond, the Peace is ever reigning; how we may so restrain our ways that, when we die, all life may become a little bit the nobler and the nearer to the Peace, because we lived and suffered. Briefly, to live Right Understanding; not to make an empty talk of it. All these things it is, to come nearer to that deeper middle mode of Truth about Right Understanding, the winning of which means the entering of the great, ancient, holy stream of deathless light.

The Buddhist Review.

The Buddhist Theosophical Society.

At the general meeting held in June Mr. R. A. Mirando who has been President for the last twenty two years resigned and in his place Mr. C. Batuvantudave has been elected president. Much good work has been done during the tenure of office by the late president, and great credit is due to him in navigating the Society through many shoals and shallows.

The new President is bringing with him new ideas and new thoughts. It lies in his power to bring together the many sections that are at present working independently and uniting them into a cohesive whole. It rests with him to organise the Buddhist Educational work of the Society and help in the establishing of a National Board of Education, and devoting his attention to the many defects that led to the weakening of the bonds that bound the Buddhists together.

Though Theosophy in the days of its first founders was believed by the Buddhists of Ceylon to be synonymous with Buddhism; latterly its true meaning has become better known. Theosophy under Mrs. Besant and Mr. Leadbeater's regime consists of Hinduism and Vedantism and inculcates the ideas of a soul and universal soul; ideas which are abhorrent and quite contrary to the principles of Buddhism. Many innovations in the shape of a coming saviour too have been included. Theosophy then not being what it was originally represented to be; Buddhist Theosophy has no meaning whatever. The hybrid term itself is unknown outside Ceylon and is ridiculed in all other parts of the world. Why the Buddhists should perpetuate such a misnomer is a mystery. The retention of such a name can in no way lead to the remembrance or honour of the late founders of the Society.

If the present members think that such a retention will serve that purpose, it is a mistaken idea. The late Colonel Olcott will be remembered by his educational work and the impetus that he gave to the Buddhist revival. The split in the Theosophical Society that arose over the inclusion of Vedantic pantheistic ideas in the Buddhist Catechism has passed into ancient history and need not now be dug out of the grave in which it lies buried.

At present there is great harmony among all the Buddhists of Ceylon; and the new President has the chance of uniting all the Buddhists under one banner.

In extending our cordial welcome to the new President, we trust he will make an effort to get rid of the Theosophical part of the name; as it is only a name and not a reality.

We feel sure that on representations being made to Mrs. Besant, she will be only too glad to accede to the views of the Buddhists of Ceylon.

In making this suggestion, we are only going on a precedent. The Central Hindu College, which was a product of love and energy of Mrs. Besant has been handed over to the Hindoos to be managed by them at their request and when Mrs. Besant learns, that there is a large section of the Buddhists who do not look upon the name Buddhist Theosophical Society, with the same favour that they did a generation ago, she would extend to the Sinhalese Buddhists the same privilege that she so willingly gave to our Indian brothers.

MAGASTHENES ON INDIA'S PROSPERITY AND HIGH MORAL TONE.

CONTRAST BETWEEN A NATIONAL GOVERNMENT AND AN ALIEN RULE.

An English friend, while commenting upon certain extracts from MacCrindle's translation referring to the history of India in the Buddhist age 315 B. C. to A. D. 500, eloquently points out how the Indian people under an independent form of national government twenty-five centuries ago lived in the midst of laws and conditions which secured them from want, starvation and famines. The contrast between the administration of that period and the regime of the English autocracy is, he feelingly observes, so amazingly striking that it proves the bankruptcy of British rule up to the hilt. Here is a copy of what he has kindly sent us for publication, which will no doubt be of interest to our readers:—

A Greek ambassador, Megasthenes, lived at the court of Chandragupta at Pataliputra (Patna) and his accounts, compiled from extracts found in the works of later Roman writers, throw considerable light on the condition of India in this age.

After describing the perfect order and administration of the people of India, Megasthenes says:—

"The emperor had a standing army of 600,000 foot, 30,000 horse and 9,000 elephants, whence may be formed some conjecture as to the vastness of his resources.

"The people live happily, being simple and frugal. They rarely drink wine. Their beverage is a liquor composed from rice instead of barley and their food is principally a rice pottage. The simplicity of their laws and contracts is proved by the fact that they seldom go to law. They have no suits about pledges and deposits, nor do they

require either seals or witnesses but make their deposits and confide in each other. Truth and virtue they hold alike in esteem."

Describing the general prosperity of the people of India, Megasthenes writes thus:—

"The greater part of the soil, moreover, is under irrigation, and consequently bears two crops in the course of the year . . . In addition to cereals, there grows throughout India much millet, which is kept well watered by the profusion of river streams and much pulse of different sorts and rice also and what is called "bosporum," as well as many other plants useful for food, of which most grow spontaneously. The soil yields, moreover, not a few other edible products fit for the subsistence of animals, about which it would be tedious to write. It is accordingly affirmed that famine has never visited India and that there has never been a general scarcity in the supply of nourishing food."—*The Indian Sociologist*.

Poson Festival and How Our School Children Spent it.

The 19th of June was the full-moon day of Poson and it is a day full of associations most near and dear to the Buddhist heart. For the last twenty-three centuries, the Sinhalese Buddhist observed the day with great rejoicing, and as the day recurred year after year it invariably carried him back in his imagination over a period of two-thousand years to the time when his forebears were devout worshippers of the Hindu pantheon. To crores of imaginary deities, temples were dedicated; all misfortunes including diseases were attributed to them; prayers and sacrifices were offered to appease their ire or invoke their good-will. Our race

was then in its infancy and no attempts were made to develop either man or his domain. It was the dark age of Lanka.

A better fate than this loathsome stagnation was in store for us. The race of Vijaya and his hardy seven-hundred who could face undaunted the unknown dangers of the Indian Ocean in crazy barks was not destined to wallow in superstition for ever. This day 2220 years ago occurred the most important event in the history of the Sinhalese people. It was the advent of Mahinda the greatest Missionary that the world ever saw.

His arrival marked a new epoch in our history; it may be termed our renaissance. Before his arrival man was considered as a slave of a superior being who was made responsible for our creation, salvation, and destruction. The teachings of Mahinda delivered us from this ignominious position and placed us above gods and spirits. Our minds were opened; our morals were improved; arts and sciences flourished; man and his surroundings began to wear a pleasant smile. Lanka, the home of a few adventurers, became the repository of the purest form of Buddhism and began to make her benign influence felt by the surrounding nations. That after 24 centuries this influence is still unabated is witnessed by the thousands of enlightened Europeans embracing our faith without the slightest effort on our part to proselytise them.

The story of Mahinda reads like a romance. The eldest son of Asoka the great, the heir apparent to a noble Empire extending from the snow-clad Himalayas to the Southern most point of Cape Comorin he renounced all worldly wealths and entered the Order. In him was united the East and the West, for his paternal grand-mother was a Greek princess. With the ardour of a new convert Asoka resolved to send out

Missionaries to the four quarters of the globe, and his own son was elected to proclaim the new faith to the Sinhalese.

The site selected for the historic interview was as picturesque and impressive as the errand which brought the royal missionary to our midst. Bounded on either side by the Bay of Bengal and the Arabian Sea, two gigantic arms of the great Indian Ocean, right across that district now known as the North-Central Province a slice of the then Rajarata lies a broad belt of level country clothed with all the indescribable beauties of a tropical vegetation. Amidst this luxuriant growth stands an abrupt hill now called Mihintale to commemorate the great event. It was on the top of this hill that the great missionary met our sovereign Tissa the "the delight of the Gods" returning from a deer hunt. The royal pair, the one with his placid countenance his body gracefully covered with the robes of the colour of the earth, the other brimming with excitement armed with the deadly weapons of the chase, on the top of a solitary hill out of reach of any human voice, discussing on the sufferings which humanity is subject to is an appropriate theme for a Milton or a Raphael. The subject, the parties and the place have made such an impression in our minds, that annually thousands of pilgrims wend their way to the spot to pay a nation's homage for delivering her from superstition; Tissa and his successors have vied with one another to show their gratitude to the royal Missionary and a countless number of caves for the residence of ascetics, splendid Dagabas and Vihares and a noble flight of steps mark their attempts.

The golden images of Mahinda which our grateful kings made are no more; the Dagabas, Vihares and other works erected to commemorate the event have crumbled to dust, the 84,000 temples built by Mahinda's father Em-

peror Asoka are now mere mounds of earth; but the memory of the great missionary is ever fresh and green. His monument is the Sinhalese race.

The great day was observed by us both as a holy and a holiday. We mustered 300 strong and marched to Maligawatta where a grand temple now stands. The girls marching in their graceful costumes in front and we bringing up the rear, sturdily, presented a beautiful sight. Religious rites were attended to, places of interest visited, and the gay company marched back to the school where light refreshments were served. Biscuits and aerated water were distributed liberally and we dare say that we did justice to them.

In the evening the boys assembled again when the whole place was illuminated by Wesak lanterns and Kitson lights. Bana was preached till the small hours. The schools were tastefully decorated. We offered our thanks to our Principal for treating us so lavishly, but for whom the day would not have been so glorious.—*Cotta Buddhist School Magazine.*

The Buddhist Educational Problem.

Under the ancient regime, the education of the Buddhist children was mostly under the guidance of the Bhikkhus. The young child was sent to the Temple where at a very tender large he lisped the alphabet and learnt at his teacher's feet the first principles and committed to memory the devotional stanzas of Buddhism. As he grew up he learnt the classical languages of Pāli and Sanscrit and familiarised himself with Sinhalese prosody. As a young man he entered the Pirivena or Collegiate school where he further advanced his studies and learnt such

sciences as Medicine, Astronomy, Philology, Logic, Law and the different systems of Philosophy. Besides these Temple schools there were both lay schools and colleges where the pupils were given a secular education.

Under the earlier kings such as the Great Parakrama there were Military colleges, schools of dramatic art, Law schools and Training schools for agriculture and irrigation and handicrafts.

The system of education was based on that practised in India, where there were many Universities. There was a constant intercourse between both North and South India and Ceylon and many Brahmins from the North visited Ceylon to study at our well-known Universities. In India the best known Universities were at Taxila, Nalanda, Benares in the north and Dantapura in the South. Previous to the Mahomedan invasion these seats of learning exerted a vast influence over Oriental culture, but the advent of the Mahomedans gave these abodes of learning a death blow, till Buddhism was overwhelmed by the rising tide of reformed Brahmanism.

Fahian who visited India and Ceylon in the fourth century mentions one of these Universities at Nalanda. After describing the beauties of Nalanda with its hundreds of towers and pinnacles he describes the numbers of its learned men and says "the day is not long enough to state the questions and answers." In spite of the advanced state of learning in India; it speaks volumes for the high repute of ancient Lanka that thousands came from India to Ceylon to study at our Universities. The names of Buddhagōsha, and Anuruddha bear testimony to the high state of Buddhist culture in Ceylon while many learned Brahmins have eulogised the efficiency of classical learning and scientific attainments of the Sinhalese.

The education of girls also was not forgotten; the nunneries that began with Sanghamitta continued to give both a spiritual and temporal education to the women of ancient Lanka and when in course of time these nunneries disappeared their place was taken by female schools and colleges under the auspices of the Kings and Queens of Ceylon.

The education was mostly such as fitted them for the gentler side of life, although there is evidence that Sinhalese women were trained in other things beside philosophy and poetry, in which they attained to a high degree of proficiency. Training schools for nurses existed in the time of Parakrama and it is stated that when he invaded Cambodia trained nurses marched with the conquering army. Ceylon may be mentioned as one of the few countries where women practised medicine and even at the present day there are many women who are proficient not only in Sinhalese medicine but in the more difficult branch of Surgery.

That Sinhalese women enjoyed a greater share of independence and liberty are shown by the laws that relate to married women's property and connubium. In Ceylon there has never been any seclusion of women and from very ancient times Ceylon has been governed by Queens who have filled their exalted position with justice and forbearance. Many are the names of the heroines who have sacrificed their lives for their country and the name of Padmāvatī has been sung by bards as one pre-eminent among heroines. Wherever we turn in the pages of our island's story there is seen the glow of women's high aims and aspirations.

From the twelfth to the sixteenth century, the intellectual history of Ceylon reached its zenith; and during this time though the military power of the Sinhalese languished, the intellectual supremacy in no way diminished.

The constant invasions of the Tamils sapped the manhood of the country and led to the formation of many petty principalities; and their jealousies fostered by the Portuguese invasion of Ceylon led to their disintegration. But even in the sixteenth century there was a population of about ten millions, which the constant wars, with their attendant famines and pestilences decimated and in the eighteenth century the Sinhalese tasted the ebb-tide of adversity. Learning and religion disappeared from the land, and virility sunk to its lowest point. Even in the midst of so much desolation the high aims of their predecessors did not entirely vanish, but like oases in the desert, there arose here and there little centres of refinement and culture; the high ideals were forgotten for a time through stress of circumstance only to reappear with the coming of benign influences.

The foreign conquering nations, came with different aims, and substituted with the best of intentions other ideals; the abiding influence of Buddhism and the East gave way to the power of Christianity and the West. The Temple schools lost ground and the Missionary schools usurped their place. The ancient learning of the Sinhalese and their language and their Buddhist culture was forgotten in the aping of Western methods and in the pursuit of Western culture.

In ancient times illiteracy was rare; and the constant hearing of the high Buddhist ideals gave to the people an education which was worth more than mere reading and writing. The Jātaka tales, the poems of Kalidasa, and the Ramayana and the Maha-bharata were as well-known in Ceylon as in India and the Sarasvati Mandapas of the ancient Kings gave dramatic representations of the lives of the great heroes and heroines of ancient India. Music too reached a high standard and the Viraha music of the Sinhalese is still

pre-eminent in the domains of Eastern music; though there is a belief that the Sinhalese never rose above the monotonous tom-tom.

The Sinhalese arts are not dead, but only forgotten and phoenix like will rise again with renewed vigour.

There is a rise in the growth of nationalism and a harking back to ancient traditions and high aspirations. The Aryan costume that our women had discarded for three centuries is gradually coming to its own, and the sonorous Sinhalese names which had been thrown into the lumber house of oblivion are being refurbished and taken into use.

After a century of English rule, barely three per cent receive an English education and only sixty per cent an education in their mother tongue. The Sinhalese Buddhists have been very backward in their English education; there are hardly six secondary schools that are purely Buddhist and only one girls school. Over a 100,000 Buddhist children receive their education at Missionary or Government Vernacular schools while only about 70,000 attend Buddhist schools. Though Buddhist schools are being opened in the different villages, owing to lack of funds and trained teachers their efficiency is not all that is desired. Buddhist Societies are being formed everywhere, but through lack of central organisation, many schools barely survive their first inception.

The problem now before the Buddhist public is that of co-ordination and harmonious working. The Buddhist Theosophical Society was the pioneer in modern times of Buddhist schools, and under its aegis there are over three hundred schools. The Maha-Bodhi Society which began its educational work within the last six years comes second with only twenty-two schools, while scattered about all over

the country are several hundreds of private Buddhist schools, come into being through the generosity of private individuals or village Societies.

Through lack of funds, and loss of confidence many schools have been lost to the Theosophical Society, and Christian Missionary enterprise, though not such a strong factor as in the days of old, still alienates the rising generation from the Buddhist ideals and produces a note of discord in the Buddhist educational propaganda.

The solution to the Buddhist educational problem is at hand.

There is only one way of centralising and co-ordinating its present chaotic state. So far, we have been working under the motto of "divide and be conquered," now our watch word should be "unite and conquer."

With that watch word constantly before our minds, let the Buddhists form a Buddhist National Education Board. The idea has been seriously considered, for some time, by a few leading Buddhist gentlemen, but it has not yet taken practical shape.

The objects of the Board are manifold. Its chief aim is to centralise the whole Buddhist Educational system. The schools will be managed as they are being done at present by the different Societies, but each Society will have one or more representatives in the Central Board; and methods of improvement and efficiency will be fully discussed. This will allow the Board to have a free hand in looking after the interests of the schools and will enable it to give its attention to the founding of a training school for Buddhist Teachers.

At present there is only a Government training school for teachers, and teachers so trained are swallowed up by the Government schools; the establishment of a Buddhist training school will give the Buddhist the first means

in the unification of the educational system.

The teachers require a hostel, and the second item in the programme of the Educational Board would be a hostel for the teachers.

At present, although there are so many Buddhist schools, there is not in use any Buddhist set of books. Many of the schools use the Government books and many others use, strange as it may sound, Christian books. The material is already in our possession, but the turning them into school books has not been done through lack of funds. The loss owing to this neglect is incalculable; the education received at Buddhist schools is only half Buddhist.

The third idea to be put into practice would be a high class English girls' school, where arrangements will be made for the best education possible.

The fourth item would be a training college for female teachers and a hostel for the teachers to be established in conjunction with the girls school. The last item in this scheme would be annual scholarships for the village schools for bright pupils to continue their education in the higher schools and exhibitions for the advanced students in the higher schools to finish their education at a University either in India, Europe or America.

The scheme may sound ambitious and impracticable, but in reality is not so. Already a few generous Buddhist gentlemen have promised to subscribe a hundred thousand rupees, and a call would be made on the Sinhalese Buddhists to contribute a further sum of four hundred thousand rupees.

A decade ago such a scheme would have been outside the bounds of possibilities; but within the last few years there has been an awakening of the national consciousness, a result of what has been termed in Europe the "growth

of the modern conscience," and we trust to see within a few years the fulfilment of this 'modern conscience.'

In brief outline, this is the solution of the educational problem of the Buddhists; a solution which depends on nothing else but the love for our countrymen, a love that is just now permeating throughout the length and breadth of this our fair isle.

CHRISTIAN PRECEPT AND PRACTICE.

Leading Japanese Editor Says
Time Has Come to Break
the "Clique."

Ichiro Tokutomi, editor of the *Kokumin Shimbun*, and a writer famous throughout Japan, is accustomed to contribute to his paper every week a "Sunday Lecture" for the benefit more especially of young men. One of his latest, entitled "Hakubatsu" or "The White Men's Clique," deserves notice since it constitutes a very embittered attack upon the white races. A full translation is here given:

"People nowadays talk much about the evils of cliques such as the clan, school, military, plutocratic, political and even petticoat clique, but why do they not talk of the evils of the white men's clique? This white men's clique we desire to overthrow, not only for the sake of the Yamato race, but for the sake of the world at large, the principle of humanity. By the evils of the white men's clique I mean the present presumptions of the white men in the world.

"For thousands of years in the past the white men have acted as if the whole world was theirs. Since the time of Greece and Rome, they have appeared to feel themselves the chosen people

of God. Of course there have been periods in history as from the latter part of the Roman era to the beginning of modern times, when Europe was overrun by valiant men from the East and the white men were terrified by the Mongols, Turks and Tartars, who invaded Europe. But the past 300 years have been the age of the whites and no other race has been able to stand against them. Therefore it is not altogether unreasonable that they should have come to organize a clique of their own against all other races.

"The white men are most proud of their religion. They think they are the favorites of God and they call other people pagans. But if these pagans be converted to Christianity, will the whites treat the converts as their equals? I am sorry that I have no sound data for giving an affirmative answer, but I would say that these Christians look upon their converts with the same attitude as victors look upon their prisoners of war. In some cases the conversion of people to Christianity may lead the whites to conclude that such people may be easily handled. One may fully realize what I say if one notices how the native Christians are treated by the whites in China and Korea.

Gospel of Strength.

"Suppose that Japan had not been involved in the Sino-Japanese war, the crushing of the Boxer rebellion in China, or the Russo-Japanese war, and that the whole country were converted to Christianity. Do you think this conversion of the whole nation would have enabled Japan to revise her one-sided treaties with the Powers? Could we have attained by that path our present position among the white men's countries? I could not believe it even if I tried to do so. Japan has attained her present position only by the gospel of strength; without this strength Japan would have been a homeless, colored wanderer on the face

of the globe. A colored race! The white men do not make any distinction between the yellow, black or anything else, for the colored people are in the white men's eyes all inferiors.

"From the above facts it may be said that the white men emphasize the paganism of the colored people only because they desire to exclude the colored peoples from their company. Therefore if the colored people be converted to Christianity, the whites will discover another pretext for continuing to exclude them. Of course I admit there are many men of high character who honestly and piously practise the teachings of God both in Europe and America; but they are only the exceptions; and the attitude of the white men in general is as I have said above. We cannot therefore realize our object if we seek to destroy the white men's clique by power of religion alone.

Due to Their Own Fault.

"For the formation of the present white men's clique is, I think, more responsible for the weak attitude of the colored peoples than the deliberate acts of the white men. To tell the truth, the present humiliation of the colored peoples is due to their own fault. We have no reason therefore to make complaints against the white races, but we must endeavour to destroy the white men's clique and to give to every member of the human community of the world equality and freedom. This we must do, not only for our own sake, but for the sake of the principle of humanity.

"And we can realize our object only by means of strength—by employing force in conformity with the principles of righteousness and justice, letting the white men know that some of the colored peoples are strong enough even to stand beside them. This is the best way of keeping a fair balance between the races. But by the word strength I do not mean necessarily physical

strength alone. I mean all forms of strength, physical and moral.

"I do not wish to be taken as instigating anti-foreign feeling among my countrymen. On the contrary I adhere to the principle of universal brotherhood and what I desire is to destroy the unjust prejudices of the white races prompted by selfish purposes. We want to correct the deliberate conduct of the white races, on the one hand, and, on the other, to raise the other races from their pusillanimity, these being the two causes of the present evil of the whites. Thus can we perform some service for the promotion of the welfare of mankind at large."

News and Notes.

The Buddhist Society of Great Britain and Ireland. This Society has been in existence for six years and includes among its members some of the greatest intellects in Europe. Starting under the guidance of the Bhikkhu Ananda Metteyya, it has successfully steered its course amid great hardships and difficulties. But its activities are restricted by lack of funds. At present it holds its meetings at 19 Buckingham Street, Strand, London W. C., but a permanent residence of its own, with a library and place of worship has become a necessity. To the Buddhists of the East, a living Buddhist Society in the centre of the world's thought is a great source of encouragement and hope; and it is their bounden duty to further the interests of the Society to their utmost ability. In the time of Asoka, the "doctrine glorious" was preached by Buddhist Missionaries at Antioch, Alexandria, Burma, Ceylon and the then known world. The Missionary spirit at the present day seems to be

lacking in the East. The West calls to the Buddhists of the East; the Buddhist Missionaries in the West now are not the yellow robed Bhikkhus of the East, but European scientists and philosophers who have found comfort in the teachings of the Blessed One. It is they who wish to spread the Buddha-word wherever they can. Should we stand idle, when we can co-operate in their good work? The housing fund is growing, but gradually. The opportunity has come to our Eastern Buddhist brethren to assist to the best of their ability the furtherance of the Housing and Bhikkhu Fund. Over a thousand pounds are required, and barely half the sum has been so far collected. Our readers are earnestly requested to help in the propagation of the Dharma by contributing to this fund. *Bis dat qui cito dat.* All subscriptions may be sent to Dr. E. J. Mills F. R. S., 46 Great Russel Street, London W. C.

Sir Robert Chalmers

Our New Governor. has been appointed Governor of Ceylon. He will come amidst us with a reputation for "Supreme Capacity for Administration." In these days when the county is passing through a crisis, the presence of such a powerful personality will be a source of strength and the Buddhists will welcome with gladness the hand that will steer the destiny of the Island to a calm and tranquil haven.

The Buddhists will specially welcome him for his Pāli Scholarship and the intimate knowledge he has of the history of the Sinhalese. Knowing the ancient grandeur of Ceylon, he will we trust sympathise with the aspirations of the Sinhalese.

Sir Robert has translated many of the Buddhist Suttas, and the Jataka tales.

"Blights and Cankers." There is a certain amount of renewed Missionary activity in Ceylon, and our Buddhist brothers should be on the watch not to be misled by their specious pleadings. Blinded by the animistic ideas and emotionalism of Christianity they cannot see or grasp the abstruse doctrines that underlie Buddhism, and consequently they find occasion to belittle the humanising tendencies of the word of the Buddha. Buddhism has so long been misrepresented by the Missionaries, that their present attitude creates no surprise. In olden times their statements passed unchallenged, but the activities of unbiassed students of the west have banished those misconceptions for all time.

While we can quite understand, the unseemly rancour they bear towards Buddhism; it is quite a new departure for them to defame Buddhist public men.

At a recent lecture given at the Colombo Y. M. C. A. on "Blights and Cankers in Society." The Revd. A. G. Fraser found occasion to slander the Anagārika H. Dharmapāla.

In the course of a diatribe against the sins of Society sins which are not exceptional to Ceylon; the reverend gentleman charged the Anagārika with deliberate falsehood. The Anagārika has been uncompromisingly attacking the evils of drink, and the encouragement that is given to drink by the recent Excise legislation; it is with reference to one of these addresses that Mr. Fraser says "in the case of Mr. Dharmapāla, while one argument he used was perfectly true, another was deleberately false and this demonsterably the true one too."

While one gentleman may say of another that an argument was false, without a great breach of the laws of

good taste, it is quite a different thing and becomes slander to impute that the argument was *deliberately* false.

We see no reason for Mr. Fraser to introduce the Anagārika's name in such a manner in a public place. No doubt Mr. Dharmapāla has been criticising some of the methods of conversion of Buddhist children at the Trinity College of which Mr. Fraser is the principal, that is hardly a reason for a public slander.

It is quite regrettable that the reverend gentleman should so far forget himself especially after quoting the text "The lord hateth a heart that cherisheth wicked imaginations."

Though no doubt the Anagārika would have treated with contempt such a slander had he been in Ceylon, we cannot allow such a defamation to pass unchallenged, when he is not present to defend himself; "whenever you catch a slander" said Mr. Fraser at the lecture, "kick the slanderer, flog him in public, if you catch him no matter what the consequences may be." Though the sentiments are rather contrary to the precepts which teach him to turn the other cheek, we should like to remind him that there are other ways of punishing slander besides kicking. If he has been carried away by the heat of the moment, we trust that he will do the amende honorable by a public apology.

OBITUARY NOTICE.

We have to record with regret the death of M. Karpeles at his residence 27 Rue du docteur, Paris. We express our deep sympathy to the bereaved widow.

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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.—"Mahavagga, Vinaya Pitaka.

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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SEMITIC PAGANISM.

To understand the Doctrine of the TATHAGATO, BUDDHA Sākya Muni, it is necessary to study the ancient Indian religions, and the ancient history of Egypt, Babylon, Assyria, Greece, China and India. The facts connected with history of ancient Egypt may be gathered from the pyramids. The explorations that are being made by German antiquarians in the site where stood ancient Babylon are bringing to light the forgotten history of that interesting country. Babylon was a thriving Capital in the time of the Macedonian Conqueror. John the alleged writer of the book of Revelations calls Babylon "the great city." It is evident that Babylon was in the beginning of the Christian era a thriving city. John in Revelation Chapter 17, verse 5, says "Babylon the great, the Mother of Harlots and abominations of the Earth." Whoever wrote the gruesome account in the Revelation, it is obvious that he could not have written all that stuff had he been in sober senses. What are we to make of such statements as "drink of the wine of the wrath of God poured into the cup of

his indignation, and he shall be tormented with fire and brimstone, and the smoke of their torment ascendeth up for ever and ever, and they have no rest day or night, who worship the beast." The book of Revelation contains all about "beasts," "angels," "golden vials full of the wrath of God," "smoke from the glory of God," "dead bodies," "bottomless pit," "red dragons with seven heads and ten horns," "the Lamb with seven horns and seven eyes," "the four beasts each with six wings, saying Holy, holy, holy." The writer of the book of Revelation speaks of "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."—Rev. 11, 8. Those that have the time to spare may profitably read the book of Revelation and they will then know to what extent the human mind may be influenced by the inanities of religion. Talk of the pagan prophecies of African medicine men, there is nothing to excel in gruesomeness the prophecies as recorded in the book of Revelation. Only one that was obsessed of many devils could write such horrible stuff. The Mahābhārata, Rāmāyana and the Purāṇas contain ancient Indian history as well as prophecies relating to India. There

is art and aestheticism in the books of the ancient Indians; both are absent in John's revelation as well as in the Koran. This may be due to the fact that the Semitic religions originated in sterilized soil where the aesthetic temperament could not thrive.

Who destroyed Babylon? It could not be the work of the Greeks and the Persians. Babylon was a thriving city if the hallucinated writer of the book of Revelations is to be believed. We know that the ancient Persian civilization was destroyed by the invading hordes of Arabia. The ancient civilisations of Khotan, Basnian, Turkestan, Candahar, Kashmir, Punjab, Kuru, Magadha, Kosala, Bengal, and Java that had flourished for several centuries went down under the sledge hammer attacks of the followers of Muhammad. Could it not be that the same hands that destroyed the civilization and the art works of India, Java and Central Asia were responsible for the destruction of Assyrian and Babylonian civilizations. The followers of Islam and of Christ wherever they went did their work of vandalism. In Peru, in Central America in Rome, and in Ceylon the followers of Christ did the work of devastation. These two religions that originated in the hallucinated brains of two Semitic individuals kept for centuries, millions of people in stagnation, and wrought destruction on millions. Christianity without science is stagnant. Witness the progress that we see in Abyssinia. Look at Hawaii. Before the islands were visited by Captain Cook the people were living a utopian life. Hawaii was an Arcadia. The population was over 150,000 in 1779. Captain Cook introduced the camp-followers of Christendom. Intoxicants, disease and commercial immorality. Then went the Missionaries from Boston in 1822 and began their work of perversion. Instead of helping the small race to develop their own resources, the Missionaries became

politicians and stunted the growth of the people. Sons of Missionaries became political bosses, they owned land, and in 1893 the Hawaiian kingdom was annihilated, the son of the Missionary Dole leading the revolutionary movement to establish a Republic. The poor Hawaiians, what are they to-day but moral wrecks, given to liquor; and the race gradually declining and going to extinction? Islam and Christianity are Semitic; both are destructive in their ethics.

Islam with the Koran and the sword, had wrought havoc wherever it went. Christianity kept the European races stagnant for 19 centuries. The modern progress that is visible in Europe is absolutely due to the labours of scientific thinkers, discoverers and inventors. Franklin, Darwin, Spencer, Huxley, Hæckel, Tyndall, Schopenhaur, Mill, Comte, leaders of the French Revolution, Napoleon these had helped to raise Europe from the pit of Christian ecclesiastical dogmatism. Christianity kept back the progress of Europe from the time of Constantine; Islam destroyed the virility of the Aryan races and destroyed the civilization influenced by Aryan religion. A religion that is built on an ethical foundation enunciating the principles of tolerance, loving kindness, compassion can never be destructive. But a religion built on envy, malice, fanaticism, intolerance, can only be destructive. A religion that is founded on the belief of a god like the one that is depicted in Numbers, chapter 25, verse 4, could not bring happiness to the many. Here are the words:

And the Lord said unto Moses, Take all the heads of the people and hang them before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

"And Moses said unto the judges of Israel, slay ye every one his men

that were joined unto Baal-peor. "Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.—Numbers chapter 31, verse 17.

"And ye shall dispossess of the inhabitants of the land, and dwell therein: for I have given you the land to possess it.—Numbers chapter 33, verse 53.

"Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly over throw them, and quite break down their images.—Exodus chapter 23, verse 24.

No wonder that the Christian nations of Europe trained for generations on these immoral principles, should lack in the exhibition of the tender feelings when confronted with nations that do not have faith in Semitic immoralities. Pagan savages in the wilds of Africa are infinitely better than the civilized pagans of Europe and America in that the former do not carry their immoralities outside their territory. But the civilized Christianised pagans of the type of Cortez, Pizarro, Cook, Clive, North, Rhodes, Sladen, and of the Portuguese Navigators, not only do they destroy the races that confront them; but destroy the future generations by introducing the social impurities, so utterly repugnant to the moral sense of the finer type of humanity.

Jehovah, the tribal god of the Old Testament, first discovered by Moses in the back wash of Arabia, in a barren desert, became the guiding genius of a Semitic tribe, which had become unmanageable in spite of all the thundering curses of the prophets, is now presented by the fanatical theologians of Europe as a God of love to the Aryans and Aryanised races of Asia. But this "god of love" has a geneology and a

history to be found in the many books of the Old Testament. We analyse the "God of Love" and we trace his evolution to the silurian times when his spirit moved on the face of the waters. Leaving his habitation in the waters he takes to land and he fixes his abode in some part of the Euphrates valley where he discovers Adam. He then becomes the god of the descendants of Noah, and eventually forgetting the whole Earth with all other nations, fixes his attention on an individual in Chaldea. The god, who was creator disappears and is incarnated as the family god of Israel. This petty god unknown to the Aryans and the Aryanised millions of civilized Asia is now presented to them by the missionaries backed up by the guns of the commercial adventurers of Europe and America.

The god that "moved on the face of the waters" addressing his council said "let us make man in our image, after our likeness, and let *them* have dominion over the fish &c.

"So God created man in his *own* image in the image of God created he him; male and female created he *them*." and "it was very good."—Gen. I. 26.

In chapter II of Genesis a different version of the creation is given making the creator a kind of potter. He forms man "of the dust of the ground, and breathes into his nostrils the breath of life." The object of "Lord God" in forming man was "to till the ground," nevertheless "the Lord God made to grow every tree that is pleasant and good for food."

The Hawaiians had certain food tabu—they were prohibited to eat certain kind of fruit. The Eden God made the "tree of the knowledge of good and evil" *tabu*. In Genesis, chapter one, it is the spirit of God that moves, not God himself. There is therefore god and spirit. In chapters two and three god appears in materia-

lised form, and he is seen walking in the garden, by Adam and his wife and as they are not dressed in clothes, they feel shy to appear before him in savage dress. Adam and Eve are punished for eating the fruit that was *tabu*. God created sorrow and cursed the ground! How very childish! and God taking the profession of a tailor makes "coats of skin," and now he feels a little frightened, in as much as "man has become one of us to know good and evil." So he drove out the man. Adam settles somewhere with his wife and they came to be the parents of two sons, one a meat eater, the other a vegetarian. God prefers meats and rejects the fruits offered by Cain, who in anger kills Abel his younger brother. The almighty, the omniscient, is responsible first for the fall of poor Adam, and now for the death of the second son of Adam. There were God and only four human beings on earth. One is killed, and three are left. The omniscient Lord asks Cain where Abel is, and the former denies all knowledge. The first liar and the first murderer under the new administration of the creative god. Cain is punished by a mere curse; and yet he is discontented, and says "my punishment is greater than I can bear ...every one that findeth me shall slay me." Now mind you there was only Adam and Eve and yet god makes the pronouncement "Therefore whosoever slayeth Cain vengeance shall be taken on him sevenfold," and the Lord tattooed a mark on Cain, "lest any finding him should kill him."

In Genesis, chapter 5, a different version of the creation is given. Cain is ignored, and Seth is accepted as the heir of Adam.

The omniscient God "repented that he had made man on the earth, and it grieved him at his heart." 6. 6. How human! repented and grieved!

The world is destroyed. Noah and his wife, his sons and their wives alone

escape the flood. In those days the pterodactyls, megatheriums, dinosaurs, and the mastodons had no existence! Two of each species of clean and unclean beasts, and the ark looked more like a great zoological garden.

It is said that "God remembered Noah and stopped the fountains and windows of heaven." The waters prevailed upon the earth 150 days (Gen. 7. 24). In the "tenth month the tops of the mountains were seen."

We are also given a little glimpse of the cosmic history in the following words:—

"And it came to pass in the sixth hundredth and first year, in the first month, the first day of the month the waters were dried up from off the earth. Noah is advised by God as to what he should do, and the former "built an altar, and took of every clean beast and of every clean fowl and offered burnt offerings; and the Lord smelled a sweet savour, and the Lord said in his heart I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth, neither will I again smite any more everything living, as I have done." —Gen. 8. 21.

This pronouncement of God has been forgotten absolutely. If there is truth in this statement there is no necessity of a vicarious saviour, and the preaching that Christ died to save mankind is superfluous.

What are we to think of the omniscient creator, who seeing the people of Shinar trying to make a sky scraper, actually is moved to say "Behold the people is one, and they have all one language; and this they begin to do, and now nothing will be restrained from them, which they have imagined to do. Go to let us go down, and there confound their language that they may not understand one another's speech." —Gen. chap. 11. 6.

Philologists, Esperanto leaders! what have you to say to this!

German and American Assyriologists have been exploring the country round about ancient Assyria, and Professor Hilprecht and Dr. Delitsch have made important discoveries of clay tablets giving the ancient history of Assyria, and it is supposed that the creation story of the Bible was copied by the Jews during their exile in Babylon where they were taken as captives during the reign of Nebuchadnezzar.

Jewish history begins from Abraham who was a Chaldean. Henceforth the Lord becomes the exclusive guide of Abraham promising him a little territory in the back wash of Arabia. And yet the descendants of Jacob are enslaved by Pharaoh, and they remain in bondage for about 150 years in Egypt whose groanings Jehovah hears, whereupon he sends Moses to deliver them from the yoke of Pharaoh. Failing to win his heart Moses, through the help of Jehovah, begins a series of thaumaturgical exhibitions bringing plague after plague to terrify Pharaoh. But Jehovah hardens his heart again and again. At last Jehovah succeeds in getting the Hebrews out of Egypt into Arabia, who for forty years wander over the arid desert eating manna and quails. At a place called Rephidim the children of Israel when they found they had no water to drink threatened Moses, who had to cry out to the Lord "what shall I do unto this people? they be almost ready to stone me."—Exodus 17. 4. At Sinai Jehovah called Moses to the summit of the mountain in order to give him two tables of stone whereon was written the ten commandments. Moses being away the children of Israel "gathered themselves together unto Aaron and said unto him, up make us gods which shall go before us for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

The children of Israel got Aaron to make of gold a molten calf, and they began to worship it. Jehovah being annoyed said to Moses "let me alone, my wrath may wax hot against them and that I may consume them," and Moses whereupon reasons with his God thus "why doth thy wrath wax hot against thy people.....? Wherefore should the Egyptians speak and say, for mischief did he bring them out to slay them in the mountains? Turn from thy fierce wrath, and repent of this evil against thy people."—Exodus 32. 12. This plain speaking brings "the Lord" to his senses for we read "and the Lord repented of the evil which he thought do unto his people." The Lord as creator first repented for having made man.—Gen. 6. 6. and again at Sinai, and yet again in having "set up Saul to be king."—(I Samuel 15, 11); and yet again "the Lord repented of the evil" in having destroyed 70,000 men, for no fault of theirs (II Samuel 24, 16). Jehovah again "repented of the evil" in the promise he made to destroy the Ninevites.—(Jonah 3. 10).

Repentance again comes to Jehovah whose "wrath was kindled against his people, and he remembered for them his covenant and repented according to the multitude of his mercies."—Psalm 106, 45. In Jeremiah chapter 18, verse 8, it is written "if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Again in Jeremiah chap. 26, verse 18, we read "therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you."

"Thou hast forsaken me saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.—Jer. 15, 6; Joel 2, 13.

The ethics of Jehovah offer a premium to commit immoralities. Abraham told a lie, was going to kill his own son, was a bigamist, and his grandson Jacob was a cheat, a merciless swindler he was, for seeing his own brother hungry and wanting food he asks Esau to sell his birth-right. Pathetic are Esau's words "Behold I am at the point to die: what profit shall this birth right do to me."—Genesis 25, 32. Isaac, like his father Abraham was guilty of telling a lie.—Gen. 26, 9. Jacob's mother Rebekah in collusion with her own son Jacob cheats Isaac, and Jacob tells a deliberate falsehood and deceives the old man. Isaac to be sure that he is not being duped asked the deceiver "Art thou my very son Esau, and he said I am."—Gen. 27. Jacob twice swindled his elder brother; and instigated by his father left his home and went to Padan-aram. There he served seven years at the house of Laban to get Rachel the younger daughter of Laban, and when the time arrived to get Rachel, Laban cheated him and gave Leah instead and when Jacob made the complaint, Laban settled the matter by giving Rachel as well. Rachel when leaving her father's house stole the images that were her father's, and put them in the camel's furniture and sat upon them, and spoke a lie to her father.—Gen. 31, 35. Jacob was smitten in his conscience, and he was distressed when he heard that Esau was coming to meet him with four-hundred men, and he prayed to God to deliver him. At Mahanaim Jacob wrestled with a man till daybreak, and the latter made the effort to go. But Jacob the experienced swindler said "I will not let thee go except thou bless me." The man who wrestled with Jacob was no other than God. Scanning the pages of the Old Testament it is hard to find one noble character among the chosen people of God. They were idolators from the beginning and remained as such until they were carried

as captives to Babylon. In the wilderness God found to his regret that the Israelites were a stiff-necked people."—Exodus 32, 9.

ANAGARIKA DHARMAPALA.

PERSISTENT IGNORANCE OF INDIA.

PRIMITIVE CHRISTIANITY AND ITS NON-JEWISH SOURCES.

BY CARL CLEMEN.

Edinburgh: T. & T. Clark. 1912.

The original German of this work appeared at Giessen in 1909, and the present English version is said to be brought down to date. The field covered is so wide that the performance is naturally unequal. While fully appreciating the author's conscientious toil, one could wish that he had sometimes consulted a specialist, particularly as regards Buddhism. His Buddhist criticism is thirty years behind the times. On page 86 he gives us Kern's translation of the famous Asokan Edict which draws up a list of scriptural selections sanctioned by the Emperor. But, worse than this: he also gives us Kern and Weber's attempt to identify the texts. Any Indianist could have told him that Senart, Bühler and Rhys Davids had advanced the interpretation since the time of Seydel and Kern. In Vincent Smith's *Asoka* (Oxford 1901; ed. 2, 1909) these results are summarized. The first of Asoka's selections was identified in 1904 by an American scholar in *The Light of Dharma* (San Francisco), now reprinted in the *Journal of the Royal Asiatic Society*, April, 1913. As these titles are of fundamental importance for the antiquity of the Buddhist Scriptures and their power to influence the Christian, the use of a

thirty-year-old translation is a grave defect. Indeed the whole Buddhist-Christian problem suffers from inadequate treatment. The principal work on this subject is no longer one in German, but in English, and Professor Clemen confesses (page 8) that he has never even seen it. He knows it only by a 34-page abstract of 1904. Again and again does he quote the comparisons made by Seydel in 1882 without the aid of the Pali Canon in its entirety, and ignores the detailed work which has since been done. Not only so, but Clemen fails to grasp the fact that, at the time of Christ, India was one of the four great powers of the earth, and that her most popular religion, Buddhism, was being propagated by missionaries in foreign countries, and its Scriptures translated into the vernaculars of the Parthian Empire, the buffer state between Palestine and India. The Parthians who were present at Panteocost could have seen Buddhist texts in Sogdian and Tokharish. India was a maritime power with colonies on islands and continents, and her religious ideas were spread and discust by merchants and travelers, just as they are to-day. The venerable Benjamin Smith Lyman, who has lived in India and Japan, assures me that this class of men discuss religion, and we know from Josephus that they have always done so.

On page 317 Clemen is again thirty years out of date, in dealing with the Temptations. He quotes Seydel and Van Eysinga, neither of whom had access to the originals, but only to the small fraction of translated texts. It is true that Van Eysinga dates from 1901, but Seydel was confessedly his master, and he made no use of translations which were at that time appearing in Chicago (1898-1903). Even in his second German edition (1909), these are insufficiently used. Moreover, Clemen quotes the *Lalita Vistara* where he ought to quote the *Classified*

Collection. So long ago as 1902 I printed the title:

"Temptations of Empire and Power to Transmute Matter"; giving the reference to the *Classified Collection* and even to the German translations of Oldenberg and Windisch. In 1905 the whole comparison was printed at Tôkyô; and in *The Monist* for January 1912 (Clemen dates his new preface Bonn, September 1, 1912) it was shown that not only these two Temptations had their root-ideas in Buddhism, but also the third: viz., the temptation to commit suicide. The difficulty is that Indianists are not New Testament scholars, and these latter are not Indianists. Only 'one man on earth is both: viz., J. Estlin Carpenter, principal of Manchester College, Oxford. Consequently a scholar who has spent his life and sacrificed his all in these researches can be ignored by even so careful and conscientious a worker as Clemen, whose footnotes are a forest of international names, and who is manifestly striving his best to do justice to us all.

Doubtless his valuable work is much sounder in the more beaten tracks of Mazdeism and Chaldeism, though I observe that the crucial proof of Satan's derivation from Ahriman is overlooked. This is the fact that, whereas in the pre-exilic Samuel, Jehovah tempts David to number Israel, in the post-exilic Chronicles it is Satan who does this. (2 Sam. XXIV. 1 and 1 Chronicles XXI. 1). This means that during the Captivity and the Persian period the subject Hebrews were very naturally influenced by their tolerant overlords, and that a former function of Jehovah was now exercised by the Devil, who had been brought among them by their political masters.

On page 359 Clemen says: "There are no grounds for supposing that Anando was (as Edmunds thinks possible) the original of the beloved

disciple." This remark refers to the following from my *Buddhist Texts in John*. (1906, page 22):—

"I am sometimes tempted to regard the Beloved Disciple (so conspicuously absent in the Synoptists) as a Christian imitation of Buddha's Anando. Indeed it is remarkable that both these beloveds were assured by the Masters of attaining heaven here." (Texts quoted). The grounds which Clemen denies, are very strong. Here we have Mark and the Logia-Source with no Beloved Disciple and no Penitent Thief, whereas the later Gospels of Luke and John supply us with both. And why? Because the new religion had to compete with one already five centuries old and full of aggressive missionary activity, translating its texts and carving the scenes of its Scriptures on temple gates. In India and Ceylon these sculptures could be seen, as well as in the realm of the Bactrian Greek traders who did business with Ephesus and Antioch. The Penitent Brigand was a favorite theme in these sculptures, and so was the Beloved Disciple.

These remarks are made in order that our learned author may improve his next edition by doing full justice to one of the greatest of ancient religions which demonstrably influenced our own. The discussion between Richard Garbe of Tübingen and two American scholars in *The Monist* for 1912 has reopened the whole question; and Clemen's great work, which is already quite a mine of information, will be of much greater service to the student when brought down to date.

Now that the reviewer has freely dealt with Carl Clemen's limitations, it is only fair that he should acknowledge his own. His defect has been weak German, which he took up only in his thirties. By reason of this he did not pay proper attention to Clemen's German in 1909, or he (the reviewer) would not now be lamenting

his deficient recognition in an authoritative work which people will swear by for the next ten years. But we must be patient with the slowness of research. As the writer has elsewhere observed, in words which he hopes will live when all his prose works are forgotten:—

Be patient, man! The star-lore
time is slow,
And like her cycles is the silent flow
Of all our learning down the
centuries:
Millions of minds must think
before we know.

As it is we cannot but be grateful to Clemen for having sifted out so much and given us such an interesting summary of the many loans which Christianity has made from older faiths.

ALBERT J. EDMUNDS.

THE TEACHING OF ACTUALITY.

Under this comprehensive term Dr. Dahlke describes the doctrine of the Buddha. Buddhism and Science although they start from the same data look at the world from two different points of view. Science looks at the world from the point of view of the senses, everything that is beyond the senses everything that is imperceptible it rejects. To explain all phenomena science makes use of adequate causes; if there are no adequate causes, science merely deals with their effects and leaves the cause alone. Science thus looking at results or effects of causes can work out inductively their further sequence. This Dr. Dahlke rightly points out is not the actual view of the word but the re-actual.

"All processes," he says,— "that is, the entire play of world events,—fall

Buddhism and Science, Paul Dahlke, McMillan & Co. Price 7 Shillings 6 pence.

into two great classes, *those that are maintained*, dead processes, and *those that maintain themselves*, living processes, the latter presenting on the one hand as processes of combustion, as flame; the former as processes of alimantation, as living beings.

All dead processes can be interpreted or read as falls. Their type is the falling stone. A stone does not fall because of an in-dwelling force that causes its falling; it only falls because it has previously been raised, because between it and the surface of the earth there exists a difference of tension. Its fall thus signifies that force must have been present, in the sense that it must previously have been active; for otherwise the difference in position of stone and surface of the earth could never have come about. When physics interprets the fall of a stone in differing fashion, namely by having it caused by the attractive force of the earth's surface in action during the fall—this is purely a working hypothesis advanced solely in the interests of a uniform physical world-theory. All other phenomena should be interpreted in the same way. The import of each and all is only that forces actuating impulses, must once have been present. In each case we have to do not with actions but re-actions. The proof that no actual forces are here at work is to be found in the fact that the process ceases so soon as the differences of tension are adjusted.

This world of re-actions is the given province of Science." (p. 36.)

Buddhism however deals with the actual forces themselves. But actual forces are not perceptible to sense; whereas re-actual processes, processes that we constantly see round us, phenomena, are perceptible and can be measured and calculated in advance.

But according to our ordinary modes of thought the "re-actual," processes appear to be the actual, because they

seem so to our senses; according to the Buddhist point of view, the world as it appears to us is not the real world; it exists only in relation to ourselves.

In the Kevaddha Sutta, when a doubting Bhikkhu asks the question "where do the four elements cease?" The Buddha replies, "the question is wrongly put, you should rather ask where do the four elements no foot hold find where does *nāma-rūpa* (subject-object or individuality) cease?"

The Sutta shows that the world which his disciple looks upon as the actual is not so; it has no beginning and no end, but the actuality lies only in the processes, in the force itself, for this *nāma-rūpa* properly considered is nothing but a force. What then is the Teaching of actuality?

"This is the Teaching:—

All that is, all processes whatsoever, whether they be re-actual or whether they be actual, all is Sankhāra. Its meaning is, all is of a compounded, of a conditioned nature. The Buddha concurs with modern science in so far as it rejects an uncompounded, an unconditioned, a unity in itself, a soul substance or whatever one chooses to style it. As already shown, for science one event is entirely conditioned by other events; she makes the adequate cause of one phenomenon of life simply other phenomena of life, and thereby frankly remains always in the realm of the sensible the demonstrable—thereby limits herself however, to the re-actual side of the world. Among the actual self sustaining processes, this position has no foothold whatever; for in these, actual processes *must* be present, and as such never can be perceptible to sense, thus also can never be the subject of science. The word Sankhāra means both the "conditioned" and the "conditioning." In the former it refers to the re-actual world, in the latter to the actual world. (p. 40) Every living being the Buddha teaches

exists in virtue of a force peculiar to him alone and this force is the Kamma. It is the Kamma which makes a living being an individuality, a personality. Each personality is composed of the five aggregates or Khandas, which are ever changing. They have no separate existence of their own but are phases of development from a common root. They are not a causeless coming together, but an unceasing repetition of a force without a beginning, manifesting themselves as a personality merely through this force, Kamma—But in this personality there is no constant self, immortal, seeking absorption in the over soul; but is merely anattā 'not self.' Kamma is a force that partly exhausts itself at death, only to rise again in the grouping together anew of a new set of Skhandas. Rebirth is like a wave, in which corporeal death takes place at the trough only to be reborn at the crest; the continuity of the wave of rebirth being Kamma.

In the new process or rebirth the Kamma presents itself as consciousness; Kamma itself is not consciousness, but becomes consciousness.

When the Buddhist says Kamma is cētanā (volition) and cētanā is Kamma; he merely translates the working of the force Kamma into cētanā or consciousness or volition.

"The all important point about this conception is that one should clearly see that Kamma, *does not like a cord of some sort of solid material* thread itself through the stream of being, as would be the case with a soul or ego, but it springs up anew out of a "material" to which it itself in the first place, ever and again lends the power to this end." (p. 50.)

Through what agency does this force work? Says the nun Dhammadinnā, "This thirst for life (tanha) that leads to rebirth, bound up with lust and craving, now here, now there, revelling in delight—namely the impulse towards

sensuality the impulse towards existence, the impulse towards present well-being (without regard to any possible future). This, friend, so the exalted one has said, is the arising of personality."

So the Buddha teaches, that Kamma itself can be worked out by giving up tanha, and that every being is "adequate cause to itself" for this end. In birth or rebirth, though according to the reactual view of science only two factors are necessary, the teaching of actuality says there is a third factor. "If however O monks, mother and father come together and it is the mother's proper period and the exciting impulse presents itself then a germ of life is there planted." And this exciting impulse is the progenitor of the being and is the force continued through endless series but always rising with the individual himself. And this endless uprising and falling coming into being and passing away in death constitutes the ever recurring coming together of the skandhas.

What then passes at the moment of death? Nothing passes. There is nothing to pass.

"Kamma is that which gives continuity to the I—process (stream of being). As such it presents itself to me the individual immediately as consciousness. Consciousness rightly comprehended tells me that the I-process gives to itself its own coherence; which means that it is self acting; which in turn means that it is beginningless. I experience the self perpetuation, the burning of the I-process in consciousness. But just as Kamma conducts from one moment of existence to the next. So does it conduct from one existence to the next. (p. 60).

But it is wrong to say that consciousness passes over from one existence to the next: In the Abhidhamma it is explained that every thought form has three periods of coming into being,

remaining static and disintegrating or disappearing. And in consciousness this process of life and death constantly takes place. And seventeen of these periods form an instant of volition. Of these seventeen seven intermediate ones are necessary for every impulse of volition; in unconsciousness, there are only six of these working and in death only five. But there is a continuity in the process of consciousness; at the moment of conception the sequence is, again partly begun; there is no passage of consciousness but merely a stoppage in the wave to begin as a continuation of the wave.

When this process is rightly grasped there is no difficulty in the explaining of the reformation of the Skhandas. This process of the working of consciousness takes effect immediately being only influenced by ones own Kamma. But how and where does this projection of Kamma—consciousness takes place.

"Now all actual happenings come to pass in virtue of peculiar attainments—in the language of chemistry specific affinities. A body, a process acts upon another because in virtue of its peculiar attunement it can and must act on that other." (p. 66).

So at the time of death there is an immediate transferring of the energies of the Karma effects to its special location of affinity, but there is no passing over of anything tangible.

In the first step in the teaching of actuality the Buddha lays down in the *Paṭiṣṣa Samuppāda* the chain of causation. *Avijjā paṇṇāsa saṅkhārā, Saṅkhārā paṇṇāsa Viññanam*. In causal relation to ignorance there arise thought activities and in causal relation to thought activities there arises consciousness.

The Buddha thus "makes ignorance as to one self the antecedent condition of all life. For, I sustain my own existence through the perpetually renewed up-dwelling of volitional activities. It is possible for these to spring up again

and again only so long as an object for my willing is present, i. e. so long as the delusion of identity is not put an end to. The moment any being arrives at the insight that there are in truth no identities—that there are nothing but flickering flaring processes of combustion, which are one thing when I crave for them, another when I stretch forth my hand to seize them, and yet again another when I have seized them and hold them fast, he stops short, begins to reflect; and in reflection the blind impulse to live is sapped and weakened. The knowledge is borne upon him. "It is not worth the seizing."

So in this teaching of actuality we at last arrive at the answer to the question where do the four elements no foot hold find where does *nāma-rūpa* cease to be?

And the answer in the Buddha word is Arahatsip, and the way to the Arahatsip is the grasping of the Four Noble Truths of Sorrow, its cause, its cessation and the way to its cessation through the noble Eightfold Path of Right views, right aspiration, right thought, right deed, right living, right endeavour, right mindfulness, right ecstasy.

From whatever point one may look, the doctrine of the Buddha is "glorious in the beginning, glorious in its middle and glorious in the end preached by Him for the comfort of the world through compassion of the world."

As Dr. Dahlke's book is not one lightly to be reviewed, we have dealt at some length on a portion of the book which from a Buddhist point of view seems to us most important because it deals with a portion of Buddhism which is least understood. If our attempt has existed a desire in the reader to study the book, we may say that the other portions will give solutions to many other problems of absorbing interest.

RESULTS OF THE TEMPERANCE CONVENTION.

DELEGATES FROM ALL PARTS OF
THE ISLAND.

A Successful Meeting.

The second half-yearly convention in connection with the Buddhist Temperance Societies was held on the 2nd instant at the Ananda College, proceedings commencing a few minutes after 1 p.m. There was a large gathering present, including about thirty Buddhist Priests and delegates from very nearly seventy temperance societies scattered about the Western Province.

On the proposition of Dr. W. Arthur de Silva, seconded by Mr. C. Batuvantudawe, Mr. D. C. Senanayaka was voted to the chair.

The whole gathering having taken
Pan Sil,

Mr. A. Mendis, Secretary of the Central Union in Colombo, welcomed the gathering. Addressing the Bhikkhus and delegates, he said :—

Revd. Sirs, Mr. Chairman and Gentlemen, once again it is my happy privilege as Secretary of the Central Union to welcome you all to this convention. As in duty bound I wish first to express to you, Revd. Sirs our pleasure at your presence to-day. Besides the dignity you confer on any gathering, we feel you are actually our leaders in this movement. Casting aside all Nikaya differences, you have been unitedly working to save the people. We have the utmost confidence that you will continue to lead us, and lead us aright, in this movement. To you, gentlemen, who represent societies not affiliated to the Central Union I extend a hearty welcome. We are working for the same cause and by your presence to-day you assures us of your co-operation, and on behalf of our Union

I wish to state that we are ever ready and anxiously waiting to render any assistance when possible. Lastly, gentlemen I welcome our co-workers, delegates of societies that are affiliated to us. You were a small band, representing a few isolated Societies, but to-day, I am happy to say we have representatives from every nook and corner of the Island. Next year, when we meet, let us hope that this hall will prove insufficient to accommodate all. Besides the seventy affiliated societies we are aware of the existence of numerous unaffiliated societies in the Island. Confining our attention more particularly to the Western Province, we see about 40 societies controlled by the Hapitigam Korale Union and about 30 in Salpiti Korale. If we add to these those organisations in Siyane, Hewagam, Alutkuru, Raigam and Pasdum Korales, the total can safely be estimated at 240 societies with a membership of over 40,000. We have not confined our attention to the Western Province alone. In Sabaragamuwa, the North-Western Province, the Southern and the Central Provinces, we have societies doing good work. Next year, we hope, we will not be able to say we have left out any Province. The hard work is done by you, gentlemen, who have had to bear the burnt of organising and working these societies. You will have the proud satisfaction of knowing that you have done and are doing your level best for the betterment of our people.

A large number of names of those who had sent letters and telegrams expressing their inability to attend were then read, and this was followed by the reading of the annual report, which had been printed in Sinhalese and circulated.

The Ven. Sri Nánissara, High Priest and the Revs. Jinaratana and Gunawimala then addressed the gathering, imparting wholesome advice with regard to temperance.

THE CHAIRMAN'S REMARKS.

The Chairman, who was greeted with loud applause, said:—Gentlemen, I thank you sincerely for choosing me to preside at this gathering. It is a matter of genuine pleasure to any lover of his race to meet such a large gathering of noble-hearted men, who have banded together to make determined effort to regenerate the people. This is the second occasion that we meet, some of you come here to-day for the first time. Last year when we met our societies were fewer, our membership smaller and our enthusiasm for cause, though quite as intense, was not anything like so widespread as it is to-day. Our work has progressed very satisfactorily, considering the obstacles that we have had to overcome. It seems almost ungenerous to remind you of that ill-considered Circular of Government. I refer to it on this occasion merely for the purpose of thanking His Excellency the Acting Governor for its almost immediate withdrawal. In that connection there is one other matter I think I ought to notice to-day. You will remember when the agitation for the withdrawal of that circular was at its height there was cry of sedition and disloyalty raised by a few shallow-brained mischief makers. It seems to me opportune to state that we resent quite as much as any blue-eyed Saxon any attack on our fair fame. We do regard ourselves as members of a happy family. If we do cry out occasionally it is a cry meant for the ears of our parent, provoked by an occasional hasty ill considered act of the nurse who has been placed to look after us. Every appeal to the Secretary of State for the Colonies is an avowal of our faith in and love of our Sovereign. In the next Governor I feel confident we will have one who will at least understand us. (Cheers.) Besides this unexpected Circular, we have had other difficulties to overcome. Free distribution of arrack by tavern keepers, attempts by those

interested in the trade to implicate Temperance Workers in false charges of crime, are some of the more serious troubles we have yet to contend against. I do not propose to detain you any longer here. A public acknowledgement has to be made of the splendid services rendered to our cause by different Temperance Societies and by distinguished gentlemen in England, especially Mr. Newton and some Members of Parliament. Mr. Jayatileke, our representative there, as we expected, worked nobly for us. (Loud cheers.) I cannot refrain from referring to Mr. Cowen's imprisonment. (Applause). I do not think there is much doubt of the legality of the conviction, but that is no reason why his conduct should not be praised. Like the late Mr. Stead, he may have committed a technical breach of the law, but like him it was for a noble purpose. We thank His Excellency for releasing him. We thank Mr. Cowen for the brave efforts made for the improvement of our people. In conclusion, I hope that during the coming year our work will be more successful than even the last year. (Applause.)

THE RESOLUTIONS.

Dr. W. Arthur de Silva moved the following resolution:—"That Excise Officers should not be given the power to arrest or take into custody people for alleged offences, and that Government be requested to take steps to prevent Excise Inspectors or Excise peons harassing the villagers." In doing so he said that they had to bear in mind that each change or innovation in the management of rural affairs deserved very careful consideration, if such changes were not to act detrimentally to the interests and the well-being of the people. Changes were necessary for progress, but that should not blind them to the danger of the introduction of ill-conceived schemes. The appointment of Excise Officers and Excise

peons were a necessity for the proper control of abuses in the production and distribution of liquor, but at the same time they should be so controlled as to prevent them from becoming the means of harassing the public, especially the ignorant villager. There was no doubt that Government would take all means in its power to make the work of those officials efficient, and to guard against their abusing their powers. There was also a very important duty imposed on them, and that was to make public opinion bear on the exposure of any abuse of power on the part of the new officers; and more than that they must make suggestions and recommendations that would help the authorities in making regulations to prevent abuses creeping in.

The resolution before them dealt with an aspect of that question. They had come across a number of instances where the rural Excise Officers had abused their powers. Villagers had often been taken up and marched long distances under arrest for alleged offences, they had in many instances been treated with indignity. Excise Officers should never be given the power to apprehend people for alleged offences. If they were allowed the power, the poor villager would be at the mercy of every unscrupulous Excise peon, who will be at liberty to harass them. If a person was alleged to have committed an offence, the Excise Officer could make his complaint and let the offender be apprehended by the village officials. They must ask Government to give their serious consideration to that matter and save the people from a new terror which they were experiencing in the villages. (Applause.)

Mr. F. D. Jayasinghe seconded, Mr. John Dissanayaka supported and the resolution was unanimously carried.

SECOND RESOLUTION.

Mr. D. S. Senanayaka moved the second resolution which was as follows:—

"That this convention places on record its thanks to those gentlemen, societies, institutions and the Press, who so promptly and successfully opposed the order issued by the local Government, prohibiting Government servants taking part in the work of Temperance Societies."

THIRD RESOLUTION.

Mr. John de Silva, Proctor, who was received with applause, then moved the following:—

"In the licensing of a place for the sale of intoxicating liquor, the wishes of the residents of the locality should in every case prevail. That no sites on public land should be allowed for the purpose of establishing places for the sale of intoxicating liquor."

Mr. A. P. Gunaratna seconded.—Carried.

FOURTH RESOLUTION.

Mr. Advocate C. Batuwantudave proposed the next resolution:

"That no special licenses for the sale of liquor and no extension of time of the hours of sale at existing taverns should be allowed at fairs and festivals."

Mr. Thomas Karunaratne seconded Messrs. D. E. Jayakody and Martinus C. Perera supported, and the motion was unanimously carried.

FIFTH RESOLUTION.

Mr. W. A. Samerasekara proposed the following:—That the sale of liquor to women at licensed taverns and toddy shops should be prohibited.

This was seconded by Mr. P. H. Abrew de Silva and supported by Mr. W. Harischandra,—Carried.

SIXTH RESOLUTION.

Dr. C. A. Hewavitarne proposed the next resolution as follows:—"That restrictions should be placed on the sale of cheap imported spirits such as gin etc."

Mr. G. E. Kulasekera seconded and the resolution was unanimously carried.

With a vote of thanks to the chair the meeting terminated.

SADHUS PROBLEM IN INDIA.

Sir,

I beg to bring to the notice of the Government of India an important and useful proposal which I hope will receive the serious attention of the Government as well as the Indian Press.

It goes without saying that Lord Hardinge, the present Viceroy, commands the respect and admiration of all classes of Indians owing to his sympathy with the people and also on account of taking the public into his confidence. His great desire to help in the progress of Indians and other qualities of head and heart to study the real public opinion on the Bengal Partition Scheme and his reply to the addresses presented, have increased the esteem which the people have for His Excellency. And no Government which desires permanency should afford to defy the public opinion, as deference to public opinion is the chief essential of a good and vigilant administration.

Now to study the real wants and grievances of the people, it is necessary that the Head of the Government i. e., the Viceroy, should have at least one Indian Secretary—call him Assistant Private Secretary or Under Secretary,—for Home and Foreign affairs, who is selected from the Indian members of the Civil Service Commission.

We would further advocate that every Governor and Lieutenant Governor should also have an Indian gentleman among his Principal Secretaries. Until this is done, the public will never feel that their views are represented to the Heads of Local or of the Supreme Government correctly and sympathetically. At present a few minor posts such as Native A. D. Cs., Personal Assistants or Mir Munshiships are held by the Indian gentry, but their ranks and attainments are not of sufficient

status is to command due influence both with the Government and the public. And the failure of many of the measures of the Government can be attributed to its want of touch with the people.

What is wanted is that an Indian gentleman (be he a Mohamadan or a Hindu, be he a Bengalee, Punjabi or Madras) should always be attached to each Governor whose views should be listened to with at least as much attention as those of the European Secretaries, and who should act as an adviser to the Governor in matters affecting the real interests of the people.

If Lord Hardinge had one of our several young and successful Indian Civilians on his staff, he could help him in hundred and one ways; specially at a time like the present when India is passing through a transition state. The people of this country have been taking a very keen interest in Lord Hardinge's administrative progress and it is necessary that the Head of the Government of India should know from their own native administrators, who combine European culture with Asiatic training and who are best fitted to give a sound and valuable advice to Government at this juncture.

If a few Indian gentlemen (members of the I.C.S. preferred) are sent at this time to Japan and China to study the languages of those countries and to glean useful facts, they will come out far more successful in establishing the prestige of the Government of India than half a dozen of Tibet missions.

Hoping these humble Suggestions will receive careful consideration from the Imperial as well as Provincial Governments and be not a cry in the wilderness.

TAHL RAM GANGA RAM,
Zemindar.

28th July 1918,
Dera Ismail Khan.

Revival of an Ancient Industry in Ceylon.

FORMAL OPENING OF THE HEWAVITARNE WEAVING SCHOOL.

MR. J. HARWARD, D.P.I.,
PRESIDES.

INTERESTING SPEECHES: PLEASANT FUNCTION.

A very well attended function took place on the 9th August in the afternoon at Rajagiriya, Welikada, on the outskirts of Colombo, when Mr. J. Harward, the Director of Public Instruction, formally opened the Hewavitarne Weaving School, an establishment which has been started through the munificence and generosity of the late Mudaliyar C. Hewavitarne, and is being conducted by his worthy son, Dr. C. A. Hewavitarne. The proceedings commenced shortly after 4 p.m., when Mr. Harward pulled aside the curtain that hung over the entrance and declared: "My first pleasant duty is to declare this school duly open. I invite you to come in and inspect the operations that are going on here." Mr. Harward entered the school, and was followed by Miss Harward, the Hon. Mr. H. VanCuylenburg, the Hon. Mr. P. and Mrs. Ramanathan, Mr. C. Batuwatudawe, Dr. C. A. Hewavitarne, Mr. E. Hewavitarne and the Press representatives and a few others. The rooms were at once set in motion and the students were busy each one at his post, and the sight presented was one of animation and activity. The Principal, Mr. Dolapihilla, conducted the visitors and explained the different operations that were going on from the preparation of the yarn to the finishing of the cloth. Samples of work done and designs and

patterns done by the students were on view. After the inspection was over, those present adjourned to the hall of the vernacular school, which is also endowed and managed by the Messrs. Hewavitarne. The rest of the business was gone through, Mr. J. Harward, who presided, and Miss Harward were accommodated with seats on a raised *dais*. A choir of little girls attired in white, greeted the visitors by chanting the "Jayamangala Gatha," after which the Chairman called upon Dr. Hewavitarne to read his report:—

THE MANAGER'S INTRODUCTORY REMARKS.

"In extending to you a cordial welcome on behalf of the trustees for your kind presence at our weaving school, which I hope in time will lead to a prosperous home industry, I should like to mention briefly the history of the weaving industry in this Island. In common with all Eastern races, the inhabitants in this Island were well versed in the art of spinning and weaving. The former from its nature appealed mostly to the gentler section of the community. When Wijayo landed in Ceylon, one of the first sights that greeted him was Queny, the Island Queen, engaged at her spinning loom. In the ancient chronicles mention is often made of devout Buddhist spinning and weaving the priests' robes on the same day. Considering that such a robe contains nearly 12 yards of cloth, the progress of weaving in those days must have been fairly advanced. During the later period of Sinhalese history, weaving as an industry seems to have languished till revived by Wijaya Bahu III of Dambadeniya. A further revival took place during the time of Rajasinghe. On these occasions weavers were brought down from Southern India and made to settle down in various parts of the Island. Till practically modern times, weaving continued; but, unfortunately, it fell

into disuse as a means of livelihood. Economic conditions, too, have changed and hand-loom weaving as a profitable business at the present time is confined to Batticaloa, where the workmen are mostly Southern Indians. In the Kandyan districts an attempt has been made to resuscitate a moribund industry, but here the cost of production is so high and the finished article so crude that they find no market except as curios. Under these conditions at the suggestion of my brother, the Anagarika Dharmapala, my father founded the Japanese Industrial Scholarship. The Trust Deed was drawn up by Mr. Arthur Alvis Proctor and Notary and attested by Proctor R. F. de Saram and four trustees appointed to carry on the Trust. Two houses in Havelock Town were set apart for the maintenance of the Trust—valued at Rs. 30,000.

MR. DOLAPIHILLA WAS THE FIRST SCHOLAR

Although the Trust Deed authorises us to carry on such a school as this, my brothers and I decided not to use the Trust money for the purpose of this school. For the information of gentlemen intending to open such a school as this, I may mention, that the expenditure since the opening of the school has been Rs. 5,548 cts. 94, which includes building, looms, accessories &c. Our monthly expenditure so far has been about Rs. 120 but from next month the expenditure will rise to Rs. 350 nearly, as free boarding will have to be given to most of the students. As most of the students belong to the poorer classes, free scholarships will be much appreciated, as they require Rs. 15 a month for their boarding. At present the yarn for weaving is imported, as the cost of preparing yarns locally is prohibitive. Even with imported yarn, the cost of manufacture will leave a good margin of profit for the worker after he leaves school. The quality of the work done you can judge for yourselves from specimens submitted to

inspection. After the school training is over, the students would be able to turn out almost any kind of cotton or silk fabric, which could be sold below current market rates. Our hope is that the students, after completion of their training, will go back to their villages

AND START THERE CENTRES OF WEAVING

and thus popularize the industry. Over 8,000,000 rupees worth of cotton goods are imported annually; if even a hundredth part of this could be saved for the country, I think we have reason to be glad of the venture. In a country like Ceylon, only home industries are possible; and I believe that the future of the weaving industry is decidedly full of promise. Instead of turning our boys into factory hands, which would be the inevitable result of large mills, each boy can become an independent master weaver and have under him apprentices, who would in turn become proficient in the art. The future of the students will be watched over by us, as they will be coming into constant contact with the school which would be the source of supply of yarn, new designs, and new methods of manufacture. At present I see no reason why weaving should not be taught to girls. If any girls' school intends opening its doors to this new industry I shall be very pleased to place at its disposal all the facilities. I have much pleasure in mentioning that the D. P. I. has extended to us a cordial hand of welcome, and it is our hope that before long this school will be receiving Government help, as the school will not be in a position to support itself. At the Serampore school of weaving, I am told there are only about 52 students and the Bengal Government spends nearly $\frac{1}{2}$ a lac of rupees annually. In conclusion I have to introduce to my report a note of sadness caused by the death of one of the Trustees, the late Mr. Simon Hewavitarne, whose knowledge and experience have enabled us

to carry on this work to its present state of efficiency."

THE PRINCIPAL'S REPORT.

Before submitting to you the Report of the last six months' work, I take this opportunity to give you a brief history of this school.

In 1906 the late Mudaliyar Hewavitarne having established a scholarship for sending from time to time young men to Japan to study different industries, applications were called for and I was selected as the first student. Weaving was the subject chosen and the following year I left for Japan where I joined the Imperial Technological Institute. I finished a course of five years qualifying in weaving, designing and dyeing and before returning to Ceylon visited some of the weaving districts of Japan. The most favourite home industry of Japan, as of almost all other countries is weaving. In the weaving districts no house is without a loom. Except during the sowing and reaping season, men, women and children are engaged in weaving and dyeing and every morning dealers from the town go and collect the cloth and distribute yarn.

Having returned to Ceylon I visited Batticaloa, as I heard some weaving is done there in order to see what kind of looms they are using. They are using the old model of looms formerly used in the Kandyan villages and their warping was very imperfect. The modern fly shuttle loom is unknown to them. They throw the shuttle across the warp with their hands, the result being that the work is extremely slow. They weave rough *Kamba* cloths and a few coarse black and white checks. The only fine cloth woven by them is the *Selas* worn by Tamil women.

In 1911 I was sent over to Bengal to study the system the Bengal Government has adopted to teach weaving to Bengalese I visited the Government

Weaving School of Serampore, which is the Central Institute administered by the D. P. I. and having studied the arrangement of work there and other branch schools connected with it returned to the Island in June, 1912, further qualifying myself and studying Indian methods.

Soon after my return from India looms and other requisities were ordered for and by the 1st of December, 1912, the school was ready to admit students. Applications were called for, and in a few weeks the required number was obtained. We now have 23 students. We are now obliged to refuse many applications for admission owing to want of room and until the arrangements made to enlarge the workshop and to increase the number of looms are complete.

My students I could without any hesitation say are really energetic and are working very earnestly. They are all come with the hope of returning home and starting an independent business of their own. Almost all of them have passed their Sinhalese 6th standard. Their progress is very satisfactory and many of them are now well practised in the art of weaving and all the cloths shown are made by them.

The course of study takes two years, and in the case of those qualifying for teacherships, an additional year is given. The subjects taught include weaving, weaving calculations, designing cloth analysis, weaving mechanism, applied mechanics, drawing, arithmetic and book-keeping. Commercial Ethics is also a subject that is taught here. The third year course includes a more intimate study of the theoretical portion of weaving.

Except for a small boarding fee for the first six months, the tuition is free. From the beginning of the second year each student will be paid according to his proficiency; a part of his wages will be allowed to accumulate to enable him

to supply himself with the necessary looms and other requisities when leaving.

You, would, I am sure, wish to know of the prospects of a student, who passes out of this school.

The expenses and income of a student who can afford to buy only one loom will be as follows:—

1 Flying shuttle loom complete with healds, reed and shuttles	60 00
1 Warping machine complete with creel and heck	40 00
Winding frames, bobbins, pins, &c.	20 00

Capital on machinery	120 00
40 lbs. yarn for a month's consumption at Re 1-25, average a lb.	50 00

Working 20 days a month leaving the rest for preparation of warps, &c. weaving at the minimum rate of 4 yds. a day of 8 hours, a student can finish 80 yards of 48" in suiting or coatings.

If he sells the same at the minimum rate of 1-25 a yard he gets for 80 yards	100 00
Deducting the cost of yarns	50 00

He gets a clear income of per mensem	50 00
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If the weaver does not mind weaving a few more hours, and getting the help of other members of his family, he will be able to increase the output and consequently his income.

A few more points to be taken into consideration are that the supplementary machinery required for one loom can work 8 to 10 looms and that one warping machine can make warps for nearly 30 looms, so that a man wishing to increase his output can easily do it without spending for preparatory machinery.

I have the pleasure to add that the general education of the boys and their religious instructions are not neglected.

They have also started a debating society in which are discussed questions that have a bearing on their work.

I have to express my thanks to my assistant, Mr. B. L. Das, for the extremely valuable assistance he has given me during the past period.

Before concluding I think it my duty to recall with gratitude the name of the late lamented Mudaliyar Don Carolis Hewavitarne, whose generosity has given Ceylon this new industry.

I have also to state that Messrs. Hewavitarne have extended and are extending all necessary help for the improvement of this institution and the thanks of the Ceylonese are due to them for bearing such a large expenditure with the sole idea of improving the industrial condition of this little Island where we live in.

U. B. DOLAPIHILLA.

The next item on the programme was the distribution of prizes to the weaving and vernacular schools by Miss Harward, the Report of the vernacular school having been read in Sinhalese by the Headmaster, Mr. W. J. T. Fernando. The speeches then commenced:—

THE HON. MR. RAMANATHAN'S SPEECH.

The Hon. Mr. P. Ramanathan was then called upon by the Chairman to speak. He said:—Ladies and gentlemen, it gives me great pleasure to be present on an occasion as this in an opening ceremony. I have been carefully listening to the Report, which has been read, and I was greatly struck by one or two remarks there. Before I deal with these remarks I wish to express my joy that this function, conducted outside the skirts of Colombo, is well attended. Therefore, I feel that the work carried out in this institution is very popular indeed. (Applause.) There was a time when amongst the artisans of the Island very few Sinha-

lese were found who were masons. Not long ago, that was so I should say twenty years ago, it was

DIFFICULT TO FIND A SINHALESE MASON in the country, but now there are lots of masons and side by side with Moormen masons of the country and also Tamil masons, the Sinhalese have taken their proper place. That is an industry and a new source of income to the artisans of the country. And now has been inaugurated an opportunity for the making of Sinhalese weavers in the country. As remarked in the Report, weaving was very much practised in the olden days in Ceylon. In fact I had heard it said by Dr. Hewavitarne that Queen Kuweni, who was the first Queen of the Island during the last twenty-five centuries, was seen weaving when she met a very great personage. (Dr. Hewavitarne—Wijayo.) Wijayo, that is the founder of the first Sinhalese dynasty in Ceylon. Well, that shows that weaving was then practised, and I knew as a matter of fact it was practised for a long time till the peace of the country was destroyed by the advent of a foreign nation, whose instincts were purely commercial and who did not carry on the Government of the country in the same liberal spirit as the English do now. Weaving was thus destroyed and the dresses worn by the people have been supplied by the import of piece goods and other articles of dress from different foreign lands. As a matter of fact every Sinhalese woman of the country is very fond of Singapore *comboys*. Now one must be proud of the man Mr. Hewavitarne, whose picture is now hanging before you (Applause), who thought of the backward state of the people of Ceylon, and who

GENEROUSLY HAS FOUNDED THIS
INSTITUTION

which will remove that slur from the Sinhalese community. He was one of

those men who did not care to do a public good or a public charity for the sake of seeing his name advertised in the newspapers. (Cheers) There is too much of that thing now in this country. People are not willing to do charity privately, but are willing to come forward with a thousand rupees at a time if only it passed through the hands of the Government of Ceylon and the fact flourished through the newspapers. (Laughter.) Mr. Hewavitarne, I am glad was not a man of that kind. His charities are prevalent throughout the country, and his worthy sons who are my friends, are carrying on those acts of charity quite privately without wishing even for the thanks of the people. (Applause.) It is such charity that ought to be practised. There is many an act of charity that ought to be done among the Sinhalese community for the up-lifting of the Sinhalese people, and I hope, following the example of the Hewavitarne brothers, other Sinhalese gentlemen will come forward to supply the country with these necessary institutions, for want of which the Sinhalese community cannot duly progress. It has been said that this weaving industry will flourish in Ceylon. I quite support that statement and I do think that in the near future the articles of wear made in an institution like this will be exceedingly popular with the people. I saw some articles named "Rajagiri" cloth. That is a fine name "Rajagiri" (Applause) "Royal Mount" and I feel sure "Rajagiri" cloths made in institutions like this one, and made in similar institutions throughout the country, will put out "Rajagiri" cloths to be worn by Sinhalese people in preference to other

CLOTHS INTRODUCED INTO THE COUNTRY
FROM FOREIGN LOOMS.

I have nothing but congratulations for all who are taking part in this day's proceedings and on the results of the work carried out by an institution

like this. One point was worth remarking in the report and that was the reference to the desirability of individuals learning trades like that of manufacturing articles of dress &c. in their own homes instead of in public mills. You know what has happened in the history of industry in England and other European countries by the establishment of large mills upon a grand scale by great capitalists. Capitalists have been instrumental in inventing large machinery for the production of articles of home wear and other such articles, and they have invited into these large manufactories all kinds of artisans who knew their work and the result was that the lessons they had learnt at home with regard to the manufacturing of such articles they soon lost sight of, and forgot them because of the machinery fixed and established in the mills of the large capitalists. They lost the cunning of their hand, and I think knew not the tricks of the trade but they went into the great manufactories and began to move the engines and do all they can for the making of large incomes for the mill-owner. The mill-owner, not generally generous at heart, was anxious only to increase their own earnings and profits and soon began to shorten the wages of the artisans working there. Thus arose the great problem of the conflict between capital and labour in European manufactories and also the phenomena of strikes. Now if this machinery had not been invented and established in the mills we would not have this

SERIOUS CONFLICT BETWEEN LABOUR AND CAPITAL.

in Western countries nor the phenomena of strike with their heart-rending sorrows. It will be a bad day for Ceylon as I have been saying in India and other places, when large mills are established and furnished with heavy machinery at immense cost, and the introduction of the skilful artisans into

these mills with the result that they will soon forget their home learnt lessons and be the creatures of capitalists. The remark that was made by Dr. Hewavitarne was that teaching the boys who were here to learn the art of weaving, sending them abroad in the country, making them establish looms in their own houses and making them work at the looms and creating articles of wear for the use of the people, would be a source of income to the artisans themselves and it would be the means of fighting those strange conflicts between Capital and Labour with which Western countries are harassed. I do hope that the small beginning that has been made by the Hewavitarne family will prosper in this country and avert many a misfortune that other countries are now suffering from. We have nothing but words of blessing for undertakings of this kind. May the endeavour of this distinguished family prosper to ameliorate humanity. May the incomes derived from this work of weaving increase in the families of the Sinhalese throughout the country and make them better and wealthier people in the country, so that in the near future it may be source of a large income for themselves, as for instance in the building industry—the work of masons may

ENRICH THE SINHALESE COMMUNITY.

Now as regards weaving amongst Tamils you will be glad to know that it is continuing uninterrupted throughout India. In South India articles of various kinds from cloths fit only for the labouring class to the cloths fit for palaces are now made assiduously. You can find work most useful as well as a very strong kind of cloth in the native looms. A visit to any other Indian town will show that alongside the streets you can see women and men working at these looms. That is the thing which ought to take place in Ceylon and I am wishing to see the

day when the people of this country, in the villages and along side the streets, will show as much industry in this enterprise as the Tamils in South India, the Bengalis and Northern Indians in the upper part of India, do show at the present day. (Applause.)

THE HON. MR. VANCUYLENBURG'S SPEECH.

The Hon. Mr. VanCuylenburg who was the next speaker said: Mr. Chairman, Miss Harward, ladies and gentlemen, I am sure it gave us all very great pleasure to visit the Weaving School adjoining and to see the work that is being carried on there so skilfully by those employed at the weaving looms. It is due entirely to the munificence of the gentleman whose portrait we see up there that this industry has been started in Ceylon. The gentleman in question was an exceedingly quiet and unassuming person. Beginning life in a modest way, in course of time he accumulated considerable wealth which he used wisely. His acts of charity were well-known and very extensive. He spent largely on the education of his children and he built up a business which he has handed down to them,—a business which I may say without any exaggeration is one of the biggest businesses in the City of Colombo to-day. I could go back to 1860.

WHEN MUDALIYAR HEWAVITARNE STARTED

his little carpenters' warehouse in the Pettah of Colombo. I believe for many years there was not very much done, but in course of time, the business developed in the most marvellous manner and to-day the largest and most extensive warehouses containing the most magnificent furniture in Colombo is the property of the Hewavitarne family. It required no ordinary man to conceive the idea of starting such a business. It required a great deal of courage to pursue that business on proper lines, and to make it the great

success that it is to-day. Personally I knew the Mudaliyar for many years. He was a client of ours, His business with my firm was not any thing of a litigious nature, but merely notarial, which was necessary in the acquirement of real property. He was a modest man and a lover of peace. He was a Buddhist, a devout Buddhist, and he lived up to the tenets of that religion, and I have known of many instances, which it is not necessary for me to go into now, which showed the tone and character of that estimable man. He was respected and admired not only in the community to which he belonged, but among all the people of Ceylon. It was apparent before long that a man who was setting such a bright example to his country-men and who worked hard for the amelioration of the social status of his fellows was deserving of some recognition at the hands of Government. First he was made a Muhandiram, next a Mudaliyar, and how well he graced the position of Muhandiram as well as that of Mudaliyar, is now a matter of history. I hold in my hand the trust deed which was kindly sent to me by Dr. Hewavitarne, and which I perused with very great interest. It shows that his object in life was to benefit his fellows. He was a far-seeing man unquestionably. He saw that new industries should if possible be introduced to this country. Looking with admiring eyes towards that grand country in the Far East, Japan, he conceived the idea of

ESTABLISHING ONE OR MORE SCHOLARSHIPS,

which would enable Sinhalese young men of promise to go to Japan to learn new arts and crafts. Accordingly, Mr. Dolapihilla who was the first candidate to obtain the scholarship went to Japan and you see to-day the first fruits of the Mudaliyar's good intentions. I am sure that there are hardly ten men or perhaps less, who

knew of the establishment of this School of Weaving. I was perfectly ignorant of it myself, I am ashamed to say. The Chairman also mentioned to me before we came in that it was only quite recently that he had heard of the establishment of this school and when he visited the place was surprised to see the progress made. There was no flourish of trumpets, and as Mr. Ramanathan said, no advertising in the newspapers. It was all done quietly, and nobody knew what was going on, and we see to-day the results of the Mudaliyar's foresight and munificence. I notice that amongst the industries and handicrafts mentioned in the Trust Deed are textile weaving, glass making, porcelain making, soap making, match making, and paper making &c. So you see that almost every art and every industry have been thought of and what must rejoice the heart of my friend Mr. Ramanathan is that paper making is amongst the industries that are to be introduced. (Laughter.) The report which was read by the Principal was a most interesting one. You will all grant that he has made himself thoroughly proficient and it is quite apparent how industriously he has applied himself to his business. After three years in Japan he went to India to learn his trade. I have no doubt that blessings will rest upon the late Mudaliyar's intentions and that before long we shall have the weaving industry establishing firmly amongst the Sinhalese, and if the Manager's prophetic sayings come to pass we shall have Sinhalese people

EARNING A RESPECTABLE LIVELIHOOD

by the work of their own hands. I cannot quite agree with Mr. Ramanathan that it would be a mistake to introduce machinery. I am afraid he is too conservative. Machinery must come sooner or later, but I hope that human hands will not thereby be deprived of their usefulness and that work would be found for human hands

to do. I am afraid that Mr. Ramanathan and I are as the poles apart—(Laughter)—on this question of machinery *versus* human labour, which he referred to in connection with the question of Capital and Labour. No doubt he is right in a way, but we cannot stand in the way of the march of progress. I was also amused by the remark made by Mr. Ramanathan that the Sinhalese are very fond of Singapore *comboys*. I suspect he would be surprised to be told that these Singapore *comboys* are made in Holland (Laughter). Everyone of these *comboys* are imported by firms in Ceylon and Singapore and they are worn here by the natives and are the work of the looms in Hengels in Holland, where my ancestors came from, I am quite at one with Mr. Ramanathan in wishing this industry prosperity and may it grow, be fostered, and be a blessing to the people of this country. I hope the Hewavitarne family will bestow some of their wealth in introducing other industries. We hear a great deal now-a-days of an awakening in Ceylon of the national spirit, I think the respected father of this family Mudaliyar Hewavitarne, was an ideal nationalist. His object in life seemed to do good to his fellows and improve their condition and status. What we want are practical nationalists, men who think and act for the good of others. I hope that the members of the Hewavitarne family will bear in mind, the example of their father and think and act for the prosperity of their own people. (Applause.)

A SPEECH IN SINHALESE.

Mr. C. Batuwantudawe, Advocate, next addressed the gathering in Sinhalese. He said that the bulk of the gathering was composed of people who understood Sinhalese better and that for the benefit of all, he would address them in the vernacular. He dwelt at length on the good work initiated by

the late Mudaliyar Hewavitarne, and the fruits of his good intentions. He referred to the work done in the school and paid a glowing tribute to the memory of the friends of the institution and the members of the family who now carry on the good work.

THE CHAIRMAN'S REMARKS.

Mr. J. Harward, before making his remarks, requested Mr. Batuwantudawe to act as interpreter and accordingly the Chairman's remarks were interpreted in the vernacular, for the benefit of those who were unable to understand English.

He said: Ladies and gentlemen,—I was extremely pleased to hear the last speaker address you in Sinhalese because the large number of the people here are those who not only cannot understand English when it is spoken, or they have not the privilege of reading in the papers the admirable speeches of the two members of the Legislative Council who addressed you. And although Mr. Batuwantudawe himself has very lucidly told you a great deal with regard to both schools that we are concerned to-day, still I wish a few things I have to say should be understood by the main body of the audience. And first of all let me say, I have the greatest respect for a man who actually does something. Yesterday at another function I sat on the platform and among the decorations there was a motto "Know what to do and do it." In Mudaliyar Hewavitarne we have a conspicuous example of a man who carried out the principle of that motto (Applause). And I am very glad that he had the good fortune when he was taken away from life to leave his work to be carried out by such capable people like his sons. Two of his sons have been extremely well known to me personally as former pupils of mine many years ago in the Royal College (Applause.) One of them to the great regret of all of us, was taken from us a

few months ago. And I think that the late Mr. Simon Hewavitarne himself was a very striking instance of the man who in a perfectly silent way, very effectively accomplished a great deal. I feel quite sure therefore that Dr. Hewavitarne was speaking from his heart when he stated that the weaving school owed a great deal to the thought and capacity of his brother. And believe me, the work which you have seen to-day is the kind of work which cannot be carried through without a great

DEAL OF THOUGHT, PLANNING AND ORGANISATION.

And I am glad to have this opportunity to say how very strongly I must as Head of the Department of Public Instruction feel the value of the start which has been made in this Weaving School. In the first place I think that the enterprise is one which rests on a sound footing and so worth doing. Mr. Ramanathan and Mr. VanCuylenburg have had a little debate as to the question of industrialism. It will be presumptuous on my part if I attempted in any way to be a judge between these two gentlemen (Laughter.) In spite of what Mr. VanCuylenburg said about the march of progress I do think Mr. Ramanathan is perfectly right in saying that the enterprise of hand weaving rests on a sound foundation. (Applause.) I don't say that any of us for a moment thinks that hand-weaving is going to oust weaving done by machinery in supplying the enormous amount of stuff that is wanted to meet the demands of the world. But there is and always will be a reliable market for hand woven goods and it is especially so because there will be such a market for them in Ceylon and India and the countries in this part of the world. And the case stands proved by actual experience. Even in Ceylon where the supply of hand woven stuffs has been extremely limited there has always been a strong demand for stuffs

that have been made locally. And I think no one can doubt that if the work is done according to the true traditions of the past types of hand-weaving there is a very real future before the hand-weavers in Ceylon (Applause). That brings one to a point which I want to specially impress on those who are responsible for the management of this school. They are now at the beginning of a new enterprise. It is most important that from the first they

SHOULD CREAT E SOUND AND GOOD
TRADITIONS

in work that every piece of work turned out from these hand looms should be sound and definite pieces of work both as regards its material and its construction. I am quite sure that the people of Ceylon will very soon find out, if it is not so. And unsound work will have no chance in the competition with the cheap machine made manufactures. Next I wish to say a thing which I have been asked to say by Miss Harvard who is distributing the prizes today, and that is in the products of the looms here, there should be an attempt as far as possible to aim at beauty both of design and colour. Of course the large part of the stuff that is turned out must always be perfectly plain stuff and the only question to be decided about it will be whether it is sound or well made. But if the weaver aspires at nothing better than making stuffs of that kind his work will lose much of its value. There is scope for taste and design for the hand weaver, which has produced wonderful results in India and I hope that in the future it will produce fine works of art in Ceylon. I hope from the first the craftsman will be

TAUGHT TO BELIEVE THAT HE IS AN
ARTIST.

Of course a certain number of cloths that are made must necessarily be in the colours and designs which are usual for the clothes of the European. And

it is not to be expected that the cloths made for that purpose should be woven in colours unusual for the European. But they must remember that the colours worn by men in Europe have derived them from dark and other unattractive hues from local circumstances. In countries where the atmosphere is constantly defiled by smoke and coal dust it is impossible for men, especially working men to wear anything except sombre and dark colours. But it is to be hoped that the practice of dark and sombre colours will not be allowed to invade Ceylon. Brightness and colour are suited to our climate and it would be a great loss if they disappeared from the crowds in our streets. I must not sit down without saying one word about the vernacular school carried on in this building. Although it is outside the limits of Colombo, the school is nevertheless so near that it can be utilised by many children from Colombo. And I am glad that such an excellent and very attractive building is available here for such children. There can be no doubt that one of the greatest wants of Colombo at this moment are suitable, airy, and spacious buildings for its vernacular schools. In a school of this kind, it is at least possible for work to be carried on in such a way, that the children are really the better for it. It has been a pleasure to me on each of my visits here to find that the work has been carried on with special attention to good order and discipline, and so far as I could see with good moral effects on the children. And if there are any capitalists who are anxious to follow in the steps of Mudaliyar Hewavitarne, I could suggest no better direction for their generosity than that of founding a few more schools of this type in or in the immediate neighbourhood of Colombo. (Applause.)

VOTE OF THANKS.

Mr. W. De Silva proposed a hearty

vote of thanks which was carried with acclamation.

The Chairman bowed his thanks.

GARDEN PARTY AND SALE OF WORK.

An adjournment was then made to the lawn where a pleasant garden party was held, light refreshments, cakes and tea being plentifully served. Within an enclosure were exposed several webs of cloth manufactured in the school and these were appropriately dubbed "Our first products." These were for sale and there were several purchasers. It was quite dark when the gathering dispersed.

THE PANADURE CONTROVERSY.

*A Lecture delivered under the auspices
of the Buddhist Brotherhood.*

BY O. A. JAYASEKERE.

Before giving you an account of the Panadure Controversy of 1873 it is but fair that I should trace the causes that led to it.

Rev. Daniel John Gogerly who was in Ceylon between 1838 and 1862 was a learned Pali scholar. He translated into English some portions of the Doctrines of Buddhism. His translations and contributions appeared in *The Ceylon Friend* and in the *Journal of the Ceylon Branch of the Royal Asiatic Society*. He published in Sinhalese a pamphlet called *Christiani Pragnaptiya* and another in English called *The Evidences and Doctrines of the Christian Religion*; his colleague Rev. Spence Hardy was a learned Sinhalese scholar, and he published several books *The Eastern Monachism*, *The Manual of Buddhism*, *The Sacred Books of the Buddhists*

compared with History and Modern Science, and others. These two scholars in the forefront with a body of other Ministers and laymen made adverse remarks on Buddhism at various times. Thereupon a body of learned Buddhist Priests and laymen under a policy both defensive and offensive repelled the adverse remarks and printed and published articles antagonistic to the Christian Faith. Later on the parties met at Baddegama and carried on the discussion called *The Baddegama Controversy*. It was wholly in writing and the public at large could not share the views or profit by the arguments of the debaters.

In June 1873 Rev. David De Silva, whilst preaching in the Panadure Wesleyan Chapel criticised Buddhism as a Religion that denied the existence of a soul and that it was a false Religion. Mohottiwatte Gunananda Priest otherwise known as Migettuwatte Priest challenged Rev. Silva to substantiate the truth of his criticism in public. Hence the outcome of the famous Panadure Controversy.

It is famous for several reasons:—
(1) Both sides were well represented
(2) It was well conducted (3) Several important points concerning both the Religions were discussed. (4) It gave birth to a spirit of inquiry into the relative merits of the two Religions. (5) It was published by Dr. Peebles in America and thousands of copies have gone into the hands of the reading public, and (6) It led the President Founders of the Theosophical Society. Col. Olcott and Madame Blavatsky, to the study of Buddhism and to visit Ceylon, and to be the promoters of Buddhism and Buddhist education in the Island.

On 10th July 1873 the prime movers of the discussion agreed upon certain conditions, namely 1. The

discussion should be oral. 2. Two persons—one on each side—should commit the substance of the discussion into writing which should be signed by the speakers. 3. Authorities should be cited in support of the assertions. 4. Each speaker should be given one full hour at a time. 5. The party representing the Christians should begin and prove that Buddhism is not true. Then the party representing the Buddhists should repel the attacks on Buddhism and further prove that Christianity is not a true religion. 6. The discussion should be held on the 26th and 28th August 1873. 7. The discussion should be from 8 to 10 a.m. and 3 to 5 p.m. each day. 8. Both the parties should be responsible for the maintenance of peace and order. 9. When the speakers address there should be perfect silence on the part of the others and 10. The discussion should be held at Dombagahawatte at Panadure Pattiya in a bungalow to be erected at the expense of both parties.

Mr. John Capper the Editor of the "Ceylon Times" took great interest in the Controversy on behalf of the public. He delegated Mr. Edward Perera the well-known Proctor of Colombo to report the discussion. Mr. Perera's report was printed and published in the form of a pamphlet, copies of which are now rare and difficult to obtain. The introduction is worthy of being read and reread. He gives a graphic description of the gathering, the champions, the scene, and of the impression made in the mind of the assembly. His account of the Controversy itself is faithful. It is a copy of this pamphlet that fell into hands of Dr. Peebles when he first visited Ceylon.

From the dawn of the day appointed, for the discussion, thousands and thousands of people from far and near attired in their gayest garb

gathered together at the scene and in a couple of hours the whole green was one sea of heads. The bungalow presented the appearance of an abode of an Eastern Magnate.

Rev. David De Silva and Mr. F. S. Sirimana, a Catechist of the Church Missionary Society were the speakers for the Christians, and they were supported by men of light and learning, namely, Revs. S. Langdon, R. Tebb, S. Coles, C. Jayasinghe, O. J. Gunasekera, J. H. Abeysekera, Dr. Staples, Proctors Daniel, Alwis and a host of others. Mohottiwatte Gunananda was the Buddhist champion and he was supported by Siri Sumangala the Chief Priest of the Adam's Peak, Bulatgama Siri Sumanatissa, Weligama Siri Sumungala, Subuti, Potuwila Indajoti and several others the ablest oriental scholars of the day in the Island.

Rev. David De Silva, was a learned man, a great preacher and a keen debator. He had read the Buddhist Scriptures in Pali. But he treated the audience as each of them were a James Alwis, Childers, or a Max Muller. His language was abstruse and was far from being understood even by a few out of the large assembly. Mr. Sirimanna was a more fluent speaker and conveyed his thoughts in language plain and simple, but his knowledge of Pali was very limited. Mohottiwatte Gunananda was a scholar and an orator. It was evident that he had studied the Bible and was acquainted with the weapons used by the Freethinkers in Europe and America against Christianity. He used the plainest possible language and his delivery was charming and attractive.

Punctually at 8 a.m. Rev. Silva opened the discussion. He stated that according to the Doctrines of Buddhism man had no soul, and that the identical man did not enjoy the results

of his good deeds or suffer for his evil acts. He referred to the five component parts of sentient beings, *rupa*, *vedana*, *sanna*, *sankhara*, and *vinnana* and to their subdivisions, and inferred that every part of the components is perishable, hence there is no immortal soul. In support of his arguments he quoted passages from *Samyutta Nikaya*, *Sutta Pitaka*, *Vibhanga*, *Milinda Prasna* and *Kavyasekera*. Further he pointed out that according to Christianity there is an immortal soul and quoted a few passages from the Bible, namely, Luke xxiii.-43, Acts vii.-60 and 1 Cor. v.-3.

Rev. Mohottiwatte Gunananda as the Buddhist champion criticised the language of his opponent as rambling, senseless and unintelligible, and attacked the knowledge of Rev. Silva's book called *Grantasekera*. Whilst admitting what had been said about Khandas and their sub-divisions he denied the accuracy of the inferences drawn. He further said that he did not agree with the Christian view of the soul. They say that without any change man's soul goes to heaven or hell. If so it must be the human soul with all its imperfections that goes to heaven. Human beings had two deaths—one the momentary change of the body and sensations and the other the *death* in the sense of going to another world, simultaneously with this death, a change of existence, causing the production of a being to whom the quintessence of man's desires was transferred, took place. If as the Christians declared, the soul which proceeded to another world were undying, and was not a cleaving to existence what did the Christians mean by it? Had it any shape? He thus argued that the Christians themselves do not know what soul is though they speak of it. He next proceeded to argue that Christianity is not a true Religion. He said that Christians call their God Jehovah, and judging from

the attributes given to Him and the incidents narrated in the Bible, He is not omnipotent, omniscient and all wise. In support of his assertion he quoted from the Bible a few passages. Lev. xvii.-6, Gen. vi.-6, Exod. iv.-6 and 24, Judg. 1-19. The Rev. Bhikku made adverse remarks on the revision of the Bible from time to time changing, modifying and omitting words passages and verses.

At 3 p.m. Rev. Silva began the second part of his discourse. He said he was not responsible for the passage quoted from his book. It was a mere selection from the Burmese testament. With regard to the anthropomorphic ideas he said they were to be understood in a quite different sense, and the revision of the Bible is due to the anxious care of the Theologians to be as close to the original as possible. He then criticised the *paticca samuppada* Doctrine of Buddhism.

What is *paticca samuppada*? "On account of ignorance, priests, *sankhara*, merit and demerit, are produced; on account of merit and demerit, consciousness; on account of consciousness *nama rupa*; on account of *nama rupa* the six sensitive organs; on account of the six sensitive organs, contact; on account of contact, sensation; on account of sensation, desire; on account of desire, cleaving to existence; on account of cleaving to existence *bhava*, states of existence; on account of *bhava*, birth; on account of birth decay, death, sorrow, crying, pain, disgust and passionate discontent. Thus is produced the complete body of sorrow." He argued that *Avijja* then is ignorance of that which did not exist, for *jati*, birth, is the consequence of *Bhava*, existence, and even the accumulation of merit was the consequence of ignorance. *Vinnana* cannot exist independent of *nama rupa* for all the *khandhas* must come into existence

perfect and together. The doctrine is a web of confusion. It is like saying the son is begotten by the father, and the father is begotten by the son, and both have one origin, ignorance.

Mohottiwatte Gunananda then replied. He maintained that the qualities attributed by him to Jehovah were supported by the Bible. Regarding the paticca samuppada doctrine he said it is a doctrine that requires deep thought and intelligence to understand. The being who suffered for actions committed in this life was neither the same nor another. Man's actions and desires here regulated his future career and the cleaving to existence was according to the desires indulged by him.

He made further remarks on Christianity touching on the incident of Jephtha's daughter and the resurrection of Christ.

On August 29th Mr. Sirimana opened the discussion. He maintained that according to Buddhism man has no soul and the performance of meritorious actions was useless. He said that the Tripitakas were neither genuine nor authentic. They were supposed to be the teachings of Buddha, and were transmitted orally till they were committed to writing some 450 years after Buddha's death. He then attacked the Paramithas practised by the "Bodhisatwa". He maintained that Buddha was not omniscient, and quoted an instance from *Mahawaga* wherein it is stated that he after attaining Buddhahood thought of preaching to Alarakarama and Uddakarama, who had been dead some days before.

Mohottiwatte Gunananda then rising made adverse remarks against Christianity referring to various passages of the Bible namely, *Ecclesiastes Chapter III. 19 verse*, comparing the value of faith and righteous deeds as

given in *First Cor. Chapter 15, 22 to 28* and *Matt. Chapter 25, 41 to 46*. He next explained the Paticca Samuppada Doctrine. He said that in regular succession the Khandhas were produced, but it is ridiculous nonsense to say that Sankara was produced from a thing called Avijja, which existed independent of a Sentient being, and that Vinnana was produced from a thing called Sankhara.

Regarding the instance of Alarakarama and Uddakarama he said Buddha only thought of preaching the Dharma to the two ascetics, but before he could have seen where they were he was informed by a Deva that they were dead, and as regards the Tripitakas they were committed to writing by Holy and unerring Arahats.

In the afternoon Rev. David De Silva made his last speech. He said that the passage in *Eccl. Chapter 3, Verse 19* referred only to the bodies of beings, but not to the soul, and maintained that faith is essential, he further made allusions to various births of Buddha as Bodhisatwa and to the cosmogony as given in *Anguttara Nikaya*.

Mohottiwatte Gunananda then made a review of the matters discussed, urged further arguments in support of what he stated against Christianity and for Buddhism and concluded his speech, with a brilliant peroration.

THE PONGYIS AND THE PEOPLE.

Writing on the above subject, the following is what our contemporary *The Burma Critic* says in a forcible leader. In its issue of the 19th *The Burman* has a grave article upon a subject to which we were incidentally drawing attention in our recent edito-

rial "What the *pongyis* could do for Burma." Our contemporary is writing on the commencement of the *Vassa* or Buddhist Lent and the public duty owed to the members of the *Sangha*. Thursday of last week was the "anniversary of the actual beginning of the Word of the Buddha." At the same time the first five disciples "were enrolled as the first members of the Brotherhood of the *Sangha*, which at the present day numbers thousands of earnest plain-living and high-thinking men." And then our contemporary goes on to point out the undoubted debt which Burma of the past at least owed to the *pongyis*. "The education and moral upbringing were entirely in their hands and, except in the large towns this is still largely the case." Without question the country has benefited a good deal in by-gone times, but close and frank observers of modern Burma will tell you—and educated Burmans of influence among them too—that the *pongyis* are losing their hold on the people.

Why is this? We think that there are two reasons. One is undoubtedly that fact to which we were drawing attention in our editorial of the 19th June last. The Buddhist *pongyis*, as is the case in almost every priesthood in the world to-day, are out of touch with the educated among the people, out of sympathy with the spirit of their age. This apparently inevitable antagonism between priestcraft and progress is not so fully emphasised in Burma as it is, say, in France, and the reasons for this fact are not obscure. First, this country is backward in civilisation and it is only among the educated classes that the *Sangha* has come to mean somewhat less than it did. Secondly, the Buddhist priesthood has never been a true hierarchy. It has never, we believe, sought to exercise or succeeded in exercising, an ecclesiastical dominion over the people. The Buddhist priest has, it is often forgotten, no cure of souls. There

are no services in the pagodas or at the graveside in our sense of the word "service." Really, 'priest,' one who officiates at an altar or performs the rites of sacrifice, is entirely unsuitable as a title for a *pongyi*. Hence, not interfering with the life of the people, arrogating no temporal authority over them, and enjoying only such spiritual authority as the natural impulse of admiration for their holy lives induced laymen to accord them, the relationship of *pongyis* and people has been a very free and easy, unrestrained and natural one. But perhaps for that very reason, because there are no ancient traditions of authority, of ecclesiastical infallibility and power greater than that of kings and emperors to break away from and to disregard, because the influence of the *Sangha* is not based, as are those of the great Christian churches, for example, on age-long custom and immemorial popular submission, the position of the *pongyis* in the country is more quickly imperilled. They have but their influence and that is based on conduct. One generation of Burmans cares not a jot, we take it, what past generations felt towards *their* *pongyi*. The question simply is: are the *pongyis* of to-day worth respect, do they deserve the ungrudging charity which custom claims for them from Buddhists? A certain sacred tradition clings around the Yellow Robe naturally; but it is as nothing compared with the embattled entrenched prestige of the Catholic priesthood, let us say. If we mistake not, the prestige of the *pongyis* is personal, as the prestige of European hierarchies is unquestionably corporate and impersonal.

This being the case, it is imperative that a very high standard of morality and sobriety of conduct should be maintained by the members of the *Sangha*, if it is to preserve its influence on the country. We think that, speaking generally, that influence is good; but it might be far better, as we endea-

voured to point out when writing last month, if all *pongyis* laboured to help the crowd, as do some notable exceptions among them, if they used the daily chances they have of spreading "sweetness and light" among the still barbarous millions of this province, what *kutho* they would be gaining! A myriad-fold more than by chanting endless Páli hymns in pagoda shrines. How they would be conspiring to relieve suffering by ridding the masses of some of their superstition and ignorance. How they would be easing the administrative difficulties of Sir George Shaw and his officers! But, as *The Burman* points out, there is a graver danger threatening the fair fame of the *Sangha*. Members may be fairly easily pardoned for absorption in a kind of spiritual *dolce for niente*, in a life of self-centred meditation on the supposed unspeakable bliss of *Nirvāna*. That attitude of egotism is a negative evil; a mistake at worst, in many cases excusable enough through sheer ignorance and stupidity; for it is not every *pongyi* who is a *pundit*, a wise man and scholar and few in the districts know aught of the world's progress. But there is a positive evil to which our contemporary does well to draw public attention, and it is, we fear, a growing evil. Probably *The Burman* is correct in its assumption that the danger has grown to its present menacing proportions owing to the lack of all systematised control of the *pongyis*. The Burmese kings were as a *sāsana-dāyaka*, the protector and guardian of religion, the equivalent of the British sovereign's position as "Defender of the Faith." Since the country passed under foreign control, it has been no one's business to exercise authority over the Order. The *Thathanabaing*, the prelate recognised by the Government, has no disciplinary powers and his mandates do not command universal respect even in Upper Burma. "In Lower Burma," writes our contemporary, "matters are worse. Each

head of monastery is a law unto himself, and the respect formerly given to *gaing-dauks* and *gaing-oks* is nowadays well-nigh extinguished. In this state of affairs there has arisen a class of men who trade on the religious and charitable feelings of the people and flourish under the cover of the yellow robe. A shaven head and a *thingan* are well-known and respected emblems, but at the present day they have in too many cases become an effective disguise for downright rogues. These are men who have not been duly ordained but who merely assume the robe when occasion arises and doff it as soon as it has served the required purpose. It may happen that one is a fugitive from justice, another an undischarged bankrupt seeking to avoid a debtor's prison, a third a man who cannot or will not earn a livelihood for himself. Cases have been brought to our notice of married men who go about begging in the guise of monks and bring their "earnings" to their wives. Others have been known to proceed to outlying villages collecting subscriptions for some trumped-up object and then to return to town for a spell of gambling and riotous living. These men are not true *pongyis* and their actions are bringing disrepute on the real *sangha*. Their existence and their misbehaviour should not be further tolerated for a single day, and ways and means should be devised as soon as possible for their suppression."

This is frankly and bravely put, and we agree with *The Burman* that steps must be taken forthwith to rid the Order of the many rogues and impostors who masquerade now as holy men. The yellow robe shelters to-day many a scoundrel, we fear; and, as our correspondent "A. O." was pointing out only in our last issue, it becomes urgently necessary for the Police to enquire closely into the antecedents of many *pongyis*. But this is admittedly a difficult and delicate task for the police

officials to tackle, and they need greatly the help of Burman Buddhist elders. If these latter determine, as they naturally are bound to do if they have their country's welfare at heart, to purge the Order of its false priests, the Government can work far more effectually and inoffensively to track down criminally minded *pongyis* and nip in the bud many a dacoity and many a miserable rising. As the depositaries and trustees of a noble faith the *pongyis* are of great value to Burma. As the potential guides and instructors of the people, if they will but use their influence for the uplifting and education of the millions, if they will but come forth from the selfish retirement of the *kyaungs* and preach "sweetness and light," practical social reforms, practical charity, cleanliness of person and of speech, temperance, mercy and brotherly love, the *pongyis'* contribution to the progress of their motherland cannot easily be estimated: it will be almost limitless.—
The Burman

YOUNG MEN'S BUDDHIST ASSOCIATION, RANGOON.

7TH ANNUAL MEETING.

The annual general meeting of the Young Men's Buddhist Association took place on the 27th July at the club rooms in Lewis Street, Rangoon with U Kin, barrister-at-law, president of the association, in the chair. There was a good attendance when the chairman rose to read the seventh annual report of the association. There was no increase in the number of life-members but there was a slight increase in the number of ordinary members. Six general meetings were held during the year. The attendance at these meetings was not so good as might have been expected. The following was the work

done at these meetings:—(1) On May 26, 1912, U May Aung, read an essay on "The education of a business man." (2) On July 30, U Thaw gave a lecture in Burmese on "My recent travels in India and Ceylon." (3) On July 23, Maung Than Maung and Maung Myint debated the question "Should the Burmese adopt the social customs and manners of the Europeans?" (4) On August 18, Professor K. M. Ward gave a lecture on "Sammā Ditthi, or the beginning of the moral understanding." (5) On January 12, Maung Kun, Maung Ba Aung, Maung Tun Shein and Maung Myint took part in a debate entitled "In view of present circumstances marriages between the women of Burma and foreigners are objectionable." (6) On March 30, Miss Flora Strout gave a lecture on "Intemperance, the Individual and the Race." The association's heartiest thanks are due to the above named gentlemen and Miss Strout. The presidency was held throughout the year by U Kin, though slight changes were made in the personnel of the committee owing to the departure from Rangoon of two of the keenest members, viz., Ko Paw Tun and Ko Po Ba. Their places were filled by Maung Kun and Maung Tun Shein. The committee held eleven meetings to discuss the business of the association. At the beginning of the year there were 169 members on the rolls and at the close of the year this had increased to 200 members. During the year several books, pamphlets and periodicals, were added to the library and the reading room. The total amount of lodging fees realised from May to December 1912 were Rs. 31-8 and from January to June, 1913, Rs. 56. There were at present nine paying members who paid a sum of Rs. 7 each for lodging alone. During the year the committee had been able to appoint a sub-committee consisting of Ko Hla Pe, Ko Than Maung and the Honorary secretary to conduct the magazine. It was issued

regularly until the third issue but there was no issue for the quarter ending with March 1913 owing to financial and other difficulties. The year under report opened with a balance of Rs. 753-5-9. The receipts amounted to Rs. 1646-0-11 and the expenditure to Rs. 2323-3, thus leaving a balance of Rs. 76-3-8. Subscriptions were not paid regularly. During last season a football team was sent up in the junior challenge cup tournament of the Burma Athletic Association foot-ball match competitions and they won the first and lost the second round. A general recreation ground has been a much felt want and it is hoped that facilities in that direction may soon be forthcoming.

The association gave as usual a morning meal to the candidates and guests at the Patamabyan examination held in June 1912 and 1913. On both occasions Ko Pe, a member of the committee, supervised the arrangements.

The report was unanimously adopted.

A discussion then took place in which suggestions for the improvement of the associations were made.

The following office-bearers for the year 1913-14 were elected:—

Patrons: The Hon. U Hpay, the Hon. Tun Myat, U Po Tha; President, U Kin, barrister-at-law, re-elected; Vice-presidents, Ko Set, assistant accountant-general, Ko Maung Gyi, barrister-at-law honorary secretary Mg. Myint (re-elected); honorary assistant secretary, Maung Tun Shein, B.A.; honorary treasurer, Maung Pe; additional members of council, Ko Po Hinyin, Ko Thein Htu, Ko Ba Dun, Ko Ba Phew, Ko San U, Ko Aung Mya, Ko Tok Kyi, Ko Than Maung, the honorary secretary of the Rangoon College Buddhist Association being ex-official member.

At the close of the meeting light refreshments were served.—*The Burman.*

BUDDHIST ACTIVITIES IN BURMA.

The spirit of Buddhism has persisted longest in Burma, untouched by the materialistic tendencies of the West. The genius of the Burmese people adopted with enthusiasm the kindly tenets of the Blessed One and showed to the world a nature lovable in every aspect. In the East and West, Burma is still considered as the highest example of the simple virtuous life.

The Sinhalese look upon their Burmese brothers with loving kindness which generations of religious intercourse has only deepened. The wave of Western commercialism however, is tending to modify the love of the Burmese for the religion; economic conditions too are gradually replacing the quiet meditative life of the East by one of hurry and bustle; and the Burmans are coming face to face with the sequence of events which in time past overtook our happy island.

The ancient Buddhist education is being replaced by one on Western lines, bringing with it doubt and scepticism and mental unrest. The rising generations are gradually being inoculated with disbelief, and the evil results that follow in its wake are making themselves manifest. Our Burmese brethren are however quite alive to the danger and are trying to meet it by establishing Societies for the welfare of the rising generation.

From the proceedings of the 7th annual meeting of the Young Men's Buddhist Association which we reproduce elsewhere we see with what success they are conducting the campaign.

The series of lectures deal with a variety of subjects, of which we had the pleasure of reproducing in a past number of our Journal the lecture on

"Sammā Ditthi" delivered by Professor Ward.

The work of the Society is however not solely confined to the study of Buddhism; the Society has started a hostel for the benefit of those who wish to avoid the distractions of a great city, and mental pabulum is supplied by a library and reading room. Recreations too are not forgotten and the football club has had a very successful season.

We are however sorry to see that the Magazine has been suspended for a time. As the Magazine is so intimately connected with the activities of the association the well-wishers of such a good cause should do their best to keep up the light of the Dharma burning by re-starting the Magazine. The wealthy Burman Buddhists should help the Y. M. B. A. and its organ for two reasons: first the Magazine has in its power to place before the young men not only what the Burmans think, but the thoughts of Western scholars. Buddhism as studied by the intellects of the West will have an immeasurable influence in bringing back to the fold many whose vision has been dazzled by the specious rhetoric of the Missionaries whose efforts we believe have done greater harm in Burma than in Ceylon.

Secondly the Burmese Sangha are losing their hold on the educated section of the Burmese Buddhist community.

In the past, in Burma as in Ceylon "The education and moral up bringing were entirely in the hands of the Sangha, and except in the large towns this is still largely the case."

At the present day, the educated Buddhist is inclined to look upon the Sangha as not doing its duty in not adapting itself to the changed conditions of modern progress; he considers that the life lead by the Bhikkhu is one of laziness and that he is not exer-

ting himself to relieve the sufferings of the masses and teach them to get rid of their superstition and ignorance.

In ancient days, the King was the protector of the Sangha and looked after their welfare and made it his duty to enforce by law the authority of the Sangha; but with the disappearance of the King, vanished also the power of the Sangha.

There is no one to urge on the Bhikkhu, who by force of circumstances gradually becomes a mere spectator and not a leader of the people.

The only remedy is the creation of a strong Buddhist public opinion which will tacitly impose on the Sangha its will. The formation of such a public opinion is only possible at the present day by the formation of societies and publication of literature which by constant reiteration of reforms will open the eyes of the Sangha to the great danger it is exposed.

The Rangoon Y. M. B. A. should teach the young men of other towns and villages to start similar societies and support the Magazine by subscriptions and contributions.

The promoters too should appeal for help to Burman Buddhists who we are glad to say never stinted in the cause of the Dharma.

PRINCIPLES OF CIVILISATION EASTERN AND WESTERN.

A lecture was delivered on Saturday the 19th instant, by Mr. S. Nanjunda Iyer on the above subject.

The lecturer divided the subject into three parts, viz: 1. Civilisation in general. 2. Contrastive statement of the fundamental and distinctive characters of the occidental and oriental civilisations. 3. The possibility of harmonising them.

In dealing with the first part, he explained the fact of civilisation by means of hypothesis and pointed out the two fundamental ideas comprised within it. They are (1) the development of social activity and that of individual activity. (2) the progress of society and that of humanity. That wherever the external condition of man progresses, is quickened and ameliorated and wherever the internal condition of man is exhibited with lustre and grandeur, upon these two signs the human race proclaims and applauds civilisation.

Then he pointed out that the two elements are closely united and mutually necessary and that the appearance of the one is the assured harbinger of the other. In order to prove that they are reciprocally productive, he adopted three methods in proving it. First by examining the real nature of them, by referring to historical incidents and lastly by addressing to the public opinion. He concluded this part of his lecture by saying that ages and various impediments may be cast between them and it is possible that they may have to undergo a thousand transformations, before they are linked together but that sooner or later they will be rejoined; that such is the law of their nature, the leading fact of history and instinctive faith of humanity.

Secondly, while contrasting the fundamental and distinctive characters of the two civilisations, he observes that the remarkable simplicity of the ancient civilisations was attended with different results. For example in Greece, the simplicity of the social principle drew forth a prodigiously rapid development, but soon became exhausted and its decay was singularly prompt, as none other came to invigorate it. As regards Egypt India and China the uniformity of the civilising principle had a different effect. Society fell into a stationary state, simplicity produced monotony and society continued to subsist but frozen

and motionless, as it were. And it is to this cause that character of tyranny is traceable which prevailed under the most different forms and as an embodiment of principles in all the ancient civilisations.

That on the other hand, modern European civilisation has produced a different aspect. It presents all systems and theories of social organisations. The theocratic, monarchical, aristocratic and popular creeds encounter, struggle with, limit and modify each other. In them that imperturbable audacity, that stubbornness of logic which are displayed in the ancient civilisations are entirely absent. The sentiments present the same contrast and the same conflict. There is an energetic zeal for independence, accompanied by a great facility in submission. There is a singular fidelity of man to man and at the same time an uncontrollable desire to exercise free will, to cast aside all restraint to live selfishly without concern for others. That the variety and diversity in the elements in the modern European civilisation and the impossibility of any principles excluding another, have generated the principle of Liberty which reigns at present. Lacking the power to exterminate, the different principles have been fain to live together, and make amongst themselves a sort of forced compact. Each has agreed to take only so much development as it could fairly gain.

In concluding this portion of the lecture, he remarked that like the course of things in this world, European civilisation is neither narrow, nor exclusive nor stationary. That for the first time the character of speciality has disappeared from its civilisation and for the first time it has been developed with the variety, the richness and the activity of the great theatre of the universe.

Finally he dwelt on the fact that the materialism of the west can hold its own and at the same time may approach spirituality by taking up the conclusions of the Vedanta, and that the spirituality of the East can hold its own and at the same time may approach the materialism of the west and imbibe the best from it.

AN INTERNATIONAL BUDDHIST BROTHERHOOD.

To whichever Buddhist country we turn our eyes, there are unmistakable signs of a revival of Buddhism. Buddhism has flourished for twenty-five centuries in Asia, and is still bringing comfort and hope to millions of human beings. Christian Missionary activity seemed for a time to endanger its hold on the people; but the votaries of the Blessed One are organising themselves for the fray to "fight the good fight."

Ceylon has been one of the first Buddhist countries to come in conflict with the unbeliever and guarding the religion for four centuries from their strenuous onslaughts, it has learned wisdom and experience.

In Java one of the strongholds of Buddhism, even the name of the religion is forgotten except where it is perpetuated in the ruins of Boro Budoor. In some of the Malaysian islands like Bali and Lombok, the reality of the Word has given place to the grossest superstition.

From our experience in Ceylon we are in a position to appreciate the methods of conversion carried on in the different Buddhist countries.

Burma is undergoing the process at the present day that Ceylon went through three centuries ago. In Siam the process is more insidious.

In Japan the fight is on more equal terms; there Christianity is using the

weapons of western culture, and under the specious pleading that Christianity stands for western progress a glamour is being cast over the go-ahead Japanese.

In China the Buddhist priesthood is decadent, and the intercourse which existed in the earlier times between her and other Buddhist countries has become broken and the religious bond has been torn asunder.

Under these circumstances it has become evident that the formation of an International Buddhist Brotherhood is a necessity. The object of the Brotherhood is to bring to closer contact the different members of the Buddhist Brotherhood living in India, Burma, Siam, Japan and China and the Occident.

As the Journal of the Maha-Bodhi Society reaches every part of the world, we have thought it the best means of carrying the Buddhist message of Fraternity.

Every reader of our Journal can influence their friends to join the International Brotherhood; and their names will be registered at the head quarters of our Society.

Our aim is not only to bring the different Buddhist Societies into co-operation; but also to help the members of one Brotherhood to communicate with the members of another; so that lasting friendships may be built up.

Our Society's head quarters has been the meeting place of friends from Japan, India, Burma and Siam, but so far nothing has been done in an organised way.

Our suggestion is that any Buddhist who wishes to enter into friendly communication with a Buddhist of another country, should communicate with us, and we shall place within his reach all the facilities for that purpose.

It is likely that the International Brotherhood will not bear fruit imme-

diately, in fact the process of diffusion of the ideas of its desirability will take time and at first will only appeal to the few.

The advantages of the Brotherhood are an interchange of thoughts between members of different Buddhist nations and a closer union of the Buddhist fraternity.

Every Eastern Buddhist has to pass through Colombo, the portal to the West and the Head quarters of the Society will be a favourable meeting place towards the formation of a lasting solidarity and co-operation.

We shall later go into further particulars on the subject: for the present we shall be happy to receive any suggestions from our readers. Kindly write to the International Buddhist Brotherhood Bureau, Maha-Bodhi Society, Colombo. P. B. 95.

News and Notes.

The Buddhist Temperance Movement.

It has often been said in Ceylon, that the enthusiasm of the Sinhalese is short lived. However true it might have been in the past, it can no longer be said with any degree of truth that the present temperance movement is in any way likely to come to an untimely end. The first anniversary meeting of the Central Temperance Union more than fulfilled the expectations of the union, delegates from every province came to celebrate the occasion and the stimulating effect of the meeting will not easily be forgotten by those who had the good fortune to be present. The success of the present movement is undoubtedly due to the active co-operation of the Buddhist Bhikkhus at this critical period of the welfare of Ceylon.

The Central Temperance Union re-

presents over 40,000 total abstainers, and every day fresh Societies are joining its standard. One of the pleasing features of the Temperance movement is that all its active members are young men. When the youthful energy, and intellect and wealth of any community are at the service of a good cause, that cause is bound to end in victory.

When the present Buddhist movement, began in the last quarter of the nineteenth century, (an echo of which is reproduced elsewhere in the Panadure Controversy) it was heralded with intense enthusiasm, all over the country, the young men of to-day have had time to take stock of the accumulated experience of two generations and have come into the arena resolved not to repeat the mistakes of the past. There is no half-hearted effort here, no mere extravagant bravado, but a calm determination to stamp out an evil. The words of the Chairman Mr. D. C. Senanayaka expressed the spirit of the Union and its associate societies, a spirit of unflinching endeavour in the face of all obstacles.

The resolutions brought forward at the convention dealt with questions and problems that will require solution at no distant date. They showed the preparedness of the Union and its watchfulness.

The fourth resolution re special licenses and extension of the hours of sale, was urgently called for in view of the fact that at the annual Kandy Buddhist festival, such extensions were allowed much to the detriment of the thousands who attended the festival. It is the hope of the Union that such a discreditable action will not be repeated in future.

During the second and third weeks of August, the venue of the Union has been transferred from Colombo to Kandy, and daily exhortations and spirited addresses to the multitudes by members of different Buddhist Societies

will go far towards making this year's festival unique.

Our earnest wish is "All success to the Temperance Union."

The Beginning of a New Industry.

On August the second was the public opening ceremony of the Hewavitarne Weaving School, which it is hoped will be the beginning of an industrial regeneration of Ceylon. The proceedings are reproduced at some length owing to the importance of the function with which was combined the prize distribution of the Rajagiri School. The history of the Weaving School is briefly given in the report of the Manager of the School.

Mr. D. B. Jayatilaka,
B. A. OXON.
Barrister-at-Law.

We extend a cordial welcome to Mr. & Mrs. D. B. Jayatilaka after three years absence in England. Mr. Jayatilaka has found time in the midst of his studies, in England to lecture on Buddhism and actively work for the furtherance of the cause of Temperance in Ceylon. That his labour of love was fully appreciated by his countrymen was shown by the thousands who met to welcome him at a public meeting at the Ananda College, of which he was the late Principal. In reply to the many addresses of welcome Mr. Jayatilaka said that the presence of such a course was due to his working for the Buddhist cause and it was his earnest desire to do his utmost for the furtherance of that cause; it was a belief among the people of this country that there was only one Court of appeal against the Government of the country. But beyond the Secretary of State for the Colonies there was the King; but the most supreme of all was the great British Public; and that was a tribunal to which all who are in need or oppressed never appealed in vain.

The Education of the Rodiyas.

The Rodiyas are the outcasts of Ceylon. Through the evil actions of their forbears they have been degraded to the lowest class of human beings whose touch is a pollution and whose life is a misery. Forced by public opinion to the lowest and most despicable means of livelihood they live and die amidst indescribable squalor and ignorance and viciousness. No ray of light has come to illumine their sad life, and through evil Karma they are born outside the pale and live to be the most despised. In spite of all adverse circumstances however they have continued to increase and form settlements in different parts of the Kandyan districts.

Many attempts have been made to educate them, but so far with little success.

We are glad to hear however, that Revd. Bhikkhu Nanatiloka, has started a Buddhist School to educate the Rodiya children at Kadugannawa, where there is a large settlement.

The Reverend Bikkhu is in need of funds for the maintenance of the school and the building of an Avasa; the education and the moral welfare of these poor despised community is looked after by the Bikkhu.

A fund has been started known as the "Bikkhu Nanatiloka Rodiya Mission Fund," and contributions may be sent to E. A. L. Wijewardene Esq. Advocate the Secretary of the Buddhist Brotherhood, 4, Hultsdorf, Colombo.

Where Prohibition Prohibits,

It is inspiring to read the testimony of the Attorney-General of Kansas as to the results of thirty years of prohibition in that State. He states that drinking has been reduced 2,000 per cent, and the illiteracy from forty-nine to less

than two per cent. This amount is almost entirely among the foreign element. Of the 105 counties eighty-seven have no insane, fifty-four no feeble-minded, ninety-six no inebriates. Thirty-eight poor farms have no inmates. There is only one pauper to every three thousand population. In July, 1911, fifty-three county jails were empty and sixty-five counties had no prisoners serving sentences. Some counties have not called a jury to try a criminal case in ten years and in one county there has not been a grand jury for twenty-five years.

ERRATA.

On page 152, line 2 "9th August" should read 2nd August. On line 26 "rooms" should read looms.

Rajput Herald.

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THE LATE BRAHMACARI WALISINHA HARISCHANDRA.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.—"Mahavagga, Vinaya Pitaka.

EDITED BY THE ANAGARIKA H. DHARMAPALA.

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1913 A. C.

No. 9.

"JAPAN'S DUTY TO THE WORLD"

*A lecture delivered in the Kansai
Educational Exhibition Lecture Series*

HELD UNDER THE AUSPICES OF

THE OSAKA ASAHI SHIMBUN

[BY ANAGARIKA DHARMAPALA.]

Twenty-two hundred years ago Alexander the Great, having become master of Assyria, Babylonia and Persia, came as far as the northwest frontier of India. For the first time the Indians met an invading foe from the West and they were equal to the occasion. They fought and Alexander thought it prudent to retreat. Leaving a few satraps, Alexander marched back to Babylon and at the age 33 he died, a victim of intemperance. After Alexander's death the Graecians continued to maintain their friendly intercourse with India, and in time of the great Buddhist Emperor, Asoka, there was a Greek ambassador at the Court of Pataliputra. Until the Moslem invasion of Persia and the neighbouring

countries there was interrupted communication between Egypt, Graeco Bactriana, Persia and Chinese Turkestan. In the 9th century A. C. the political situation of Asia was changed by the followers of Mohammad. By wading through a stream of blood Mohammad became supreme in Arabia, and his followers with the Koran and sword in their hands devastated the western countries of Asia.

Ancient Greek and Roman civilisations were tinged with Oriental ideas. The gods of the Greek and Roman pantheon were closely related to the gods of the Aryan pantheon. The philosophers of Greece who lived before the Christian era, Empedocles, Leucippus, Democritus, Socrates, Plato, held certain ideas that were not antagonistic to the Aryan philosophies. But no continuous development was possible in Greece or Rome as no great moral Reformer rose in either country to lead the people in the path of cosmic progress. Persia, Egypt, Babylonia, Assyria, Greece and Rome each influenced a certain portion of the Asiatic world and ceased to be active. Rome had dealings with China, and Chinese silks were exported by the

overland route to Rome. China had also trade with Arabians who came in their sailing vessels from the ports of the Red Sea. Communication was maintained between Greece, Rome, Alexandria, Persia, Babylonia, until the 8th century after Christ. This highway was closed after the Mohammedan invasion of the central Asian territories.

"The introduction of Buddhism into China and eventually through China to Corea, Mongolia, Manchuria, and Japan was one of those stupendous revolutions, like the carrying of Christianity to the Gentiles, which well-nigh obliterate racial and national lines, and bring humanity to pay common tribute to spiritual forces. How profoundly Chinese and Japanese civilization in general, and art in particular were gradually transformed by this quiet, pungent influence, has never been written by any native scholar, and hardly even conceived by any European."—p. 28, Vol. 1, *Epochs of Chinese and Japanese Art*."

"Japan! What romantic thoughts and memories arise at the name! Set uniquely along the coming paths of traffic between East and West, endowed by temperament to become the interpreter of East to West and of West to East, we have here an illuminated corner of history's scroll, a flash of human genius at highest tension, which in our records only the sensitively organised Greek, and that for only a few centuries, ever reached....."—*Ibid*.

Japan received Buddhism in 552 from Corea. Corea had been acting the part of a tutor to Japan since 283 A. C. But it was in the reign of the Empress Suiko that Buddhism was made the religion of the State in accordance with the desire of her deceased consort, Emperor Sushun. Princess imperial Shotoku promulgated by imperial command the establish-

ment of Buddhism. She then imported from Corea scholars, priests, architects, wood carvers, bronze founders, clay modellers, masons, gilders, tile makers, and weavers; in short all skilled artisans whose work was involved in creating and installing a great Buddhist temple such as were already known in the peninsula Kingdom.

Indian civilization began B. C. 2000. It was purely Brahmanical and military. There was no noble ideal. Religion was based on rituals, egoism, animal sacrifices, magical arts. The religious life was synonymous with asceticism. Men and women tired of the sensual world entered the hermit life and lived in the forest or in leafy huts along the banks of the river Ganges, Jumna, Godavare, Nermada etc. And the people were highly civilized and the land was full of prosperity.

Just 2500 years ago India was in the zenith of her own individualised civilization, in arts, trade, agriculture, literature, and yet there was scepticism in the air generated by the contending parties belonging to the various schools of philosophical religion. India is the only country where no man was persecuted for the assertion of his religious views. The people were accustomed to listen to the harangues of dogmatic philosophers. Hedonistic views were seriously promulgated by phyronnic philosophers as the culmination of life. Under the name of Kama Yaga the religion of sensuality was proclaimed based on the authority of the Vedas. There were at the time sixty-four varieties of religious belief, each school of philosophy enunciating conflicting theories as to the "What am I, Whence and the Whither". There were monotheists, pantheists, spiritualised hedonists, nihilists, agnostics, forest ascetics, devotees who believed in the efficacy of the water of sacred rivers to cleanse man from his sins, as well as those who believed in bloody sacrifices.

Politically India was then divided into sixteen territories. Imperial politics had not come into existence, and a universal religion had not yet been proclaimed. Caste distinctions were there. The Brahmins insolently asserted their supremacy and the other three castes silently acquiesced without a protest. Wealth and caste were the criteria of greatness. The servile caste had no cherished desire, they were without any ideal. Heads of philosophical schools were satisfied with their coteries of disciples and they remained in isolated centres receiving the homage of princes and people. Greece had her Empedocles, Leucippus, Socrates and Plato; China produced Confucius and Laotse; but the greatness of India lies in that she gave to the world a scientific religion which has stood the ravages of time; and the great Teacher who proclaimed the universal gospel of Love, Humanity and Brotherhood based on the wisdom of scientific analysis, was Sakya Muni Buddha, of the royal race of Sakyas. As a prince he learnt the arts and sciences under Brahmanical philosophers. He became their equal, what they knew, he mastered, and he was not satisfied. In their religions there were no germs of universality; they were exclusive and aristocratic. It was given the lion-hearted Prince of the Sakyas to proclaim the religion of Truth (Dharma) breaking the barriers of caste, creed, race and territory. Territorialism was vanquished by the sunlight of Truth. An imperial religion was for the first time proclaimed by the Buddha as King of Righteousness, whose territory extended to the uttermost limits of the Earth. It was at the Deer Park that the religion of Truth and Righteousness was proclaimed 2502 years ago, first to five Brahman ascetics; and for forty-five years the Buddha Tathagato preached the Doctrine of Love and scientific Wisdom to the people of India. For full five hundred years

India reaped the fruits of Buddha's wisdom. Two hundred years after His departure from the world there arose the great Emperor Asoka, in whose reign the adjoining countries of India were brought in touch therewith. Indian ambassadors went as far as Greece and Alexandria and proclaimed the law of righteousness. The Bactrian Greeks received Buddhism and Greek art was spiritualised which lasted for several centuries until it was destroyed first by the early Christians and later on by the fanatical followers of Islam. By the commingling of Greek and Aryan art was produced the Graeco Buddhist art which became individualised and from the first century of the Christian Era it spread through the overland route in central Asia and in countries lying northwest of India. In the fifth century before Christ the religion of Buddha was proclaimed to the people of India; five centuries after Christ the greater part of Asia had received the universal religion. India was then in the full bloom of her artistic civilization.

It was from this full grown tree that the fruit of Aryan civilization was planted in Japan—this land specially favoured by gods. From the sixth century onwards the people of the thrice favoured land flourish without hindrance from any invading foe. The Mohammedan avalanche of destruction rising in Arabia came gliding on destroying the Graeco Bactrian, Persian, central Asian arts and literature and in the 10th century reached the northwest frontier of India. The Moslem vandals provoked by the fiery fanaticism of Islam devastated the rich provinces Gandahar, Punjab, Sindh, and entered India proper and laid waste all that came before them. Artistic temples, libraries, universities, monasteries, etc., were all razed to the ground. The civilization of 12 centuries went down with a crash, and India,

the cradle land of Aryan civilization, became sterile. All progress ceased, enlightenment vanished and darkness reigned. Every succeeding Mohammedan ruler vied with his predecessor in crushing Indian individuality; and only for a short time did the people of India have rest for philosophic inquiry. That was during the reign of Akbar. But succeeding Muhammedan rulers and subjects had become greatly degenerated, when in the 16th century, adventurers from England came by the sea route to trade with India. Portuguese and Dutch were then already contending for the supremacy of East Indian waters. The former wherever they went carried destruction, in Ceylon, and India especially; and you know the history of the Jesuit Portuguese Catholics in Japan. Fortunately for the preservation of the historical traditions of Aryan civilisation, Hideyoshi, the far-sighted leader, prohibited the Jesuit padres to enter Japan. Had they been allowed to remain the world would have witnessed a catastrophe similar to the diabolical destruction of the Aztec civilization of Central America under the fanatical leadership of Cortez and Pizarro. The Portuguese invaders of Ceylon destroyed the civilization of that beautiful island that had existed for eighteen hundred years. The destructive semitic cyclones which devastated Asia and Central America, for the happiness of future generations did not fortunately visit Japan. Christianity and Islam are destructive religions. Toleration is a principle which is not in their creeds. China under Confucian political statesmen had not the insight to protect themselves from Western aggression. England actuated by commercial greed sacrificing the highest principles of morality and civilization forced the Chinese at the point of the bayonet to swallow the poison of opium. For over fifty years England has continued in the immoral trade, destroying

the virility of the nation and making them imbeciles for nearly two generations. The semitic civilizations of Christendom and Islam have, since the beginning of the tenth century, been at work destroying ancient civilizations of Asia. Islam destroyed India, Christian England demoralised China. China that stood for ages as an impregnable fortress is in ruins now, thanks to the European Powers of Christendom. Only Japan escaped these destructive icebergs. Japan declined to open her door at a critical period of her history, and when she did open in 1854 her gate for her western neighbours the age of modern science had begun. The age of medieval ecclesiasticism was coming to an end with the discovery of steam and of the laws of evolution. Japan became thenceforward the pupil of modern science. Science began its work of emancipation in Europe and America in the latter part of the 19th century. Europe that had been inhaling the poisonous miasma of theological sophistry for 19 centuries had begun the work of her own liberation since Darwin announced his evolutionary theory. It is an error to think that modern progress is the result of Christian civilization. Europe for nearly 19 centuries was groping in the dark. The enlightened progress that we see to-day is absolutely due to the patient researches of scientific investigators. Galileo and Bruno were martyrs of science. The Christian Church never wished to witness the dawn of an Enlightened Era. In the opinion of western thinkers it was the Christian Church that impeded the progress of Europe for nineteen centuries. Readers of Dr. White's "History of the Warfare between Science and Theology" and Draper's "History of the Conflict between Religion and Science" need not to be reminded of the fact that it was Christianity that kept back the progress of the world. The emancipation of slaves, the eman-

cipation of women, the diffusion of the scientific knowledge regarding sanitation, hygiene, diet, etc., were subjects unknown to Christianity.

The material civilization that we speak so much of is new to Asia and it is new to Europe. Electricity, sanitation, hygiene etc., are certainly not the products of Christianity. Missionaries who come over to Asia have no right to assert that modern civilization is the result of Christianity. Christianity that came to Japan in 1546 was a danger to the country. Christianity is against science; and science is against Christianity.

The missionaries who come to Asia to preach Christianity have forgotten the fact, that Christ was an Asiatic, that Paul was an Asiatic, and that Christianity was first preached to the backward tribes of the backwash of Asia. The cultured Romans and Greeks declined to listen to the "pestilent subscription" which was "foolishness" and a "stumbling block." Degenerate Rome received it when she was on her downward march. Europe till the French Revolution was under the miasma of theological Christianity. Her liberation began after the French Revolution.

Philology has revolutionised the ancient mosaic ideas hitherto held by European theology. It was the belief of the theologians that Europeans were the descendants of Japheth. Since the study of philological science the theory is advanced that Indo-Germanic Europeans belong to the Aryan family. Christianity is a semitic religion.

The Aryans of India, whose representative I am, are glad that their ancient Aryan civilization had been preserved by the sons of the thrice favoured land. To the great Aryanised family, whose home is India, numbering about 800 millions, belong the Japanese, Koreans, Mongolians, Chi-

nese, Siamese, Cambodians, Burmese, Tibetans, Sinhalese. This great Asiatic brotherhood under the leadership of Japan can again regain their lost place in the world's history. Japan is in size larger than the British Isles, and in population greater than that of Great Britain which has 40 millions, greater than France which has 39 millions, greater than Italy which has 34 millions. In population Japan is equal to that of Astro-Hungary. Japan by its superior status therefore is perfectly justified in guiding the destinies of the Asiatic races.

It is a political trick of European diplomatists to continually keep on harping about the yellow peril. In a political cartoon the German Emperor pictured the yellow peril by the figure of Buddha at a distance and called to arms the Christian nations to resist the advance! But what is the truth? China has been reduced to impotency by the joint action of Germany, England, France, and Russia. It is the white peril that the Asiatic races have to guard against. Since the beginning of the last century England, France, Holland have managed by their superior diplomacy to destroy the independence of many nations in India and the Indo-Chinese Peninsula, Bengal, Oude, Punjab, Orissa, Behar, Mahratta, the Madras Presidency, Burma and Ceylon have succumbed to British diplomacy, Java is the property of the Hollanders Cambodia and Tongking have become French property, the Malay States have been recently annexed by the British. China is in the throes of disintegration. A weak China is a danger to Japan. The White Peril is a reality, the Yellow Peril is only a phantom raised by European diplomacy to hoodwink Asia. How are we to subdue the arrogance of European races? They are armed with murderous weapons, they have their dreadnaughts, and their combined fleets can do immense injury to the

Asiatic races. Japan has learnt all the modern arts and sciences of Europe and America; and Japan by her superior morality subdued the most powerful of European nations. What the European races have not come into possession as yet is the sublime Aryan civilization whose custodians the Japanese are. After all it is the moral man that has got the trump card in his sleeve. European travellers, scientists, thinkers visit Japan to observe her superior refined nature. Missionaries hatched in the theological incubators of America have made it their business to malign and vilify the Japanese people. Their shibboleth is that until Japan becomes Christianised there is no hope for her. A missionary by the name of Gulick in a letter, published in the Report of the Concordia Association says:—"the longer I live here the stronger is my conviction that without the knowledge of Jesus Christ and acceptance of the truth and life He brings, the Orient, is morally and spiritually helpless. In the presence of Occidental materialism, industrialism and commercialism, Confucianism, Buddhism and Shintoism are powerless to impart the life needed.....For no man, by his unaided endeavour, even though he use his best intellectual reasoning and determined effort, can change even his own moral nature and religious convictions, much less transform those of his comrades.....It is only by emphasising the new light which Christianity has to give on these problems—of God and man, the purpose of existence and the value of personality—that we missionaries can make our most valuable contribution to the life of this people."

Missionaries who come to Asia are active in preaching the story of Laza-

rus lying in the bosom of Abraham, and they are clever in their strategy of disturbing the relationship that exists between members of the same family. We have Hawaii before us as an instance of political immorality which hastened the decay of an independent nation and made them slaves of drink and debauchery. In 1824 the American missionaries went to Hawaii, converted the people to Christianity, and made the King to establish Christianity as the state religion. The sons of those missionaries became the guardians of the state and in 1893 Hawaiians lost their independence and the country was made a territory of the United States. A small nation was sacrificed for the sake of filthy lucre and neither Christianity nor European morality could save them from the Christian adventurers. Take Abyssinia as an instance of what Christianity has done during the 19 centuries of its existence. Has Abyssinia made any progress? Take Portugal and Spain. Look at France; the harm the clergy had done to keep the country in a state of backwardness, made the Government to prohibit the clergy from teaching the youth of the land. What has Christianity done to prevent the lynching of the Christian Negroes in the United States by the white Christians, and what about the white slave traffic carried on in all European countries and in America, what about the conflict between labour and capital, what about the political anarchists, what about Christian England forcing opium and alcohol on people who do not want them?

ANAGARIKA DHARMAPALA.

THE RELIGIONS OF CEYLON.

*A lecture delivered under the auspices
of the Buddhist Brotherhood.*

BY MUDLIAR W. F. GUNAWARDHANA.

The written history of Ceylon begins with the landing of Vijaya about the year 478 before the Christian era. The inhabitants of Ceylon at that time were Yakshas and Nagas who were either two distinct races of men, or two branches of a single Kolarian stock which had settled in the Island at different periods. What their religion was we do not know. But it is possible that they believed in evil spirits and in cases of illness, made offerings to propitiate them.

After Vijaya's conquest, the Island became a mixed colony, at first of the indigenous population and Aryan immigrants from Northern India. Vijaya married a Tamil princess from the Pandyan Court and this led to a large Dravidian element also coming over from Southern India and mixing with the population. So, the Sinhalese race of the present day is composed of three elements—the aboriginal Yakshas and Nagas, the Aryans from Northern India, and the Dravidians from Southern India. It is reasonable to suppose that the Aryans brought with them their religion, which was either Jainism or Hinduism, as those were the two prevalent religious systems of the day in the land from which they came. By Hinduism at that date, especially in Northern India, we are to understand the worship of Vishnu as the principal god. It is also reasonable to suppose that the Dravidians of Southern India brought with them their religion, which was also Hinduism, with however the worship of Siva as the principal god.

About 236 years after the arrival of Vijaya, and in the reign of the descendant of his house, King Devanampiya Tissa, Buddhism was introduced into Ceylon. The keynote of this religion was love; its spirit was peace; and being opposed to all forms of wrong-doing, it encouraged reformation solely by gentle means; with the result that though the whole country became Buddhist, the inhabitants did not feel themselves under an absolute necessity to give up observances which they had practised. And so it happened that the people, while being whole-hearted Buddhists, also believed in the Hindu gods, now only slightly lowered in their prestige; and in case of illness they still had recourse to ceremonies intended to propitiate the spirits of the rocks and forests. This state of things continues up to the present day among the less intelligent Buddhists, none of whom think that such observances in any way affects his religious belief.

About 236 years still later, Christianity came into existence in Palestine. Its author was Jesus, the Christ, who claimed divinity as the son of God. The foundations of his religion were the old rabbinical books of the Jews, but its corner-stone was the distinctive element of the religion of Buddha preached four centuries earlier, viz., the love of one's neighbour and the principal of "Do unto others as you would that they should do unto you." Indeed all the peaceful aspect of the religion of Christ reflects strongly the mild and humanizing influence of Buddhism, which from the land of its birth was extending its peaceful sway in all directions, North, South, East and West. In the West it had many followers in many lands, and among others in Assyria, in a sect of Buddhists who were known as Essenes, and who had temples and monasteries as centres of the new faith. The fact

that twelve years out of the life of Jesus are unaccounted for, and that on his coming into public life at the end of that period he brought a message fraught with the spirit of the creed which was then revolutionizing religious thought in Asia, coupled with the details the Christ undoubtedly gave his disciples to understand, of his temptation by the devil, and the close resemblance of those details to those of the earlier story from India, point strongly to the presumption that the twelve years of the Christ's life which are unaccounted for were undoubtedly spent in an Essenese monastery, where the light of the new faith which was then stirring the hearts of men in his part of the world, wrought on his mind, and for ever influenced and coloured his religious thoughts. If that presumption be correct, then it follows that Christianity though in substance the old religion of the Jews modified by Christ, is in spirit the religion of the Buddha. As already stated, Christianity came into being in the 5th century after Buddhism had been preached to the world. Nearly six centuries still later, another religion arose in the same part of the world, viz., Mohamedanism. Its birth was on lines nearly similar to those of its immediate predecessor. For, as in comparing Buddhism and Christianity one cannot fail to be struck with the resemblance of the features of the second to those of the first, so in comparing Christianity and Mohamedanism, it is impossible not to perceive that a great deal of the second is a reflection of the first.

Soon after it had been founded by the prophet, Mohamedanism began rapidly to spread. Possessing a few dogmas in common with Judaism and Christianity, this religion combined a great deal of fanaticism, with a spirit of militancy, and a supreme contempt for human life outside its own ranks.

Buddhism conquered the world as the religion of peace, Mohamedanism now spread as the religion of the sword, and by the rapid expansion of its conquests, the merciless pioneers of this new faith were enabled to build up a mighty empire within a comparatively short period of time. This empire was in its day the greatest and the most glorious in the world. It is a realistic picture of the power and opulence of this great empire that we find portrayed in that familiar book "The Arabian Nights' Entertainments." For though in its stories imagination runs riot, its setting is on a background of historical facts. In them we see that the country of the Caliphs had become the emporium of the world, to which its citizens the Arabs, the greatest navigators of the world were bringing the products of every far off clime. Holding the Indian Ocean as their own great field of enterprise, they carried their religion at the point of the sword to all the lands that lay on its shores offering them, the Koran, the sword, or tribute; and Mohamedanism spread; and the Crescent held sway from Egypt on the West to the far distant islands of the Malayan Archipelago on the East. But the Islamic militant hordes found no foot-hold on our sacred soil; but in their place came the Arab traders, bringing with them their religion into this country. Buddhism was then in the zenith of its power in the land, under the patronage of devout Sinhalese Kings, who brooked no conversion among the sons of the soil. So the Arabs stayed as traders, made money in the country bought land, and settled on it, holding fast to their religion. It is the descendants of these traders that we call "Moors", which is the European equivalent for the Sinhalese "Marakkala minissu"—men of wooden vessels, an appellation having reference to the ships in which they

came. "Marakkala" is borrowed from the Tamil where it means a wooden vessel.

By the time the Moors brought Islam into Ceylon, the religion of the Hindoos was brought over again into the Island, and this time in a permanent manner by the Tamils who colonized the peninsula of Jaffna.

Ceylon at this time had reached a very high state of intellectual culture, civilization, material prosperity, and greatness. Under the influence of Buddhism the people lived sober and well-ordered lives, their morality being of a very high standard. Their faith was as simple as it was sincere, being unaffected by the Materialism which has since come from the West. They understood the leading principles of their religion and moulded their lives on those principles. These in order of importance are as follows:—

- (1) Love to all living beings.
- (2) Practice of benevolence as a necessary result of that love.
- (3) Doing good as a means to future happiness.
- (4) Abstaining from evil, as a necessary consequence of the three foregoing principles.

These principles necessarily followed from the Buddhist doctrine that evil deeds in this life lead to punishment hereafter, and good deeds to reward. This doctrine commanded unquestioning faith, as obvious truth should the world over; and the people, guided by an intellectual hierarchy, always strove to walk in the path of virtue and make themselves and their neighbours happy both here and hereafter. So, the land, religious to the core, was moral, prosperous and happy, and as a natural consequence, also great. This is attested to (1) by our own records of the past, (2) by the accounts of all the travellers who visited the land in

medieval times; (3) by the ruins of our ancient cities.

While Asia was the home of art, refinement and civilization, Europe was still sunk in barbarism for centuries. In that part of the world, only two nations had attained any appreciable state of civilization, the Greeks and the Romans. But even their civilization, compared with that of Asia, was of an inferior type. Their religions and their morals were, from the point of view of the present day, of an appalling character. When such was the case with the two most enlightened nations, the condition of the rest could be easily inferred.

But hideous as the Greek and Roman cults were, they commanded faith and unquestioning obedience, for ages. Yet a faith which appeals merely to human credulity and not to human reason cannot always maintain its place, and such was the fate that ultimately befel these religious systems. When Christianity first appeared in Europe, it came without the Old Testament; and the religion so preached was far purer, and though founded on faith, was still for more rational than the older systems, which by their contrast with it, shewed themselves in all their nakedness. The charity preached in the Christian doctrine, struck a chord in the human breast up to that time dormant in the West. While such were the merits of the new religion, a champion appeared in the person of the Emperor Constantine, who for reasons of his own, which are variously stated, adopted the new faith and became its patron. With such powerful patronage, the new religion began to spread. Its seat in the West was transferred to Rome, from where it was carried to all parts of Europe, causing within a few centuries all the older systems to disappear; and Europe became the stronghold of Christian dogma.

But though Europe was thus brought under one system of united thought and by that means, influences were set to work which would improve the conditions of its peoples, yet wealth, greatness and civilization were still in Asia. But the avenue to these was soon to be opened to Europe by what appeared at the time to be its greatest scourge. This was the sword of Islam. In its conquering march, it swept over the Northern coast of the continent of Africa, and entered Spain. For the time, the Moors placed their foot on Christendom, literally and metaphoric-ally and kept it there. But being there they also did the work of civilized masters,—diffusing the know-ledge and civilization of the East, through various seats of learning which they founded. Thus they were the pioneers in Europe of that most effective means of civilization—the dissemination of knowledge. Europe soon acquired the whole of the know-ledge that the Moors had brought, and began to build upon it. Once its eyes were opened, Europe began soon to advance in civilization, and this made for material progress. Everywhere there was intellectual activity, and science in all its departments was being pursued with all the energy of fascinating novelty. And then came the event which, coupled with an earlier one to be presently mentioned, was soon to shift the centre of the world from Asia to Europe. This was the discovery by Columbus of the new world.

This discovery confirmed the theory which had been taken from India to Europe by the Moors that the Earth was a globe; and as Spain profited by the discovery of a Western route to what was then supposed to be India, Portugal determined to profit by an Eastern route. Thus opens the chapter which tells us of the doubling of the Cape of Good Hope and the

appearance of the Portugese on the waters of the Indian Ocean.

By this time gun-powder had been discovered in Europe, and used for purposes of war. This was the other event which was to help in shifting the world's centre of gravity. This chemical preparation, was known in Asia for centuries before; but Asiatics being too much favoured by nature, never took full-advantage of all their opportunities for practical purposes of life. They allowed a good many to go to waste. Thus though they had known gun-powder for centuries they used it only for pyrotechnic display.

The Portugese, armed with weapons which could smite at a distance, where the other side could scarcely see their enemy, were soon able either to make conquests or to get a strong foot-hold in all the countries of the East within their field of operations. The mastery of the sea and with it the carrying trade of Asia, was wrested from the Moors, and thus was cut off the great source of wealth which used to flow into the Mohamedan Empire through the Persian Gulf. From that time, the Mohamedan Empire began to decay, and the wealth of Southern and Eastern Asia which used to flow to the West of that continent, was now diverted to Europe. The Portugese had come as warriors, freebooters, and missionaries all in one. In the first character they made conquests; in the second they plundered, and in the third they made converts to their faith. Their methods of conversion were sometimes to be justified only by their good intentions; but this must always be said to their credit that once converts were made, they treated them ever after with great love and respect. These people effected a lodgement in Colombo early in the 16th century, and within a short time were masters of the maritime districts of

this Island. They dominated our seaboard for about a century and a half, and it was during that time they converted to their faith the ancestors of the bulk of the present Catholic population of Ceylon.

This conversion however had no material effect on the general population of this country. The vast bulk of the population was still Buddhist, with a small fraction of Hindoos in the North; and all these Buddhists, Hindoos, and Catholics, now formed separate communities, with little or no intercourse with one another.

The Portuguese dominion of the sea-coast passed into the hands of the Dutch in the seventeenth century, and these people introduced the form of Christian worship as followed by those of the reformed faith. They were however neither harsh nor intolerant in religious matters; they allowed every man to have his own religion; but as far as the State was concerned, they made it understood that no man would be considered a full citizen unless he professed the Christian faith, particularly that form of faith as taught in the Dutch Presbyterian Church. A man, to be eligible for office or even for the civil right of marriage, had to profess himself a Dutch Presbyterian, and this led to vast numbers of people nominally professing Presbyterianism. The Catholics however under the leadership of their priests, rigidly kept aloof from this false profession, with the result that their community once the most favoured of the Government of the day, now came into general disfavour, their less favoured rivals of old coming into prominence.

In 1796 the Dutch dominion passed into the hands of the English, and 19 years still later, by the deposition of the King of Kandy the whole Island passed under the British Crown. Other Christian missionaries now came

into the field, Wesleyans, Baptists, American missionaries, Church missionaries, and missionaries of the S. P. G.

The aim of all these missionaries was identical. It was benevolent from their point of view, and consisted of two objects, one as the means, the other as the end. The first of these was the education and uplifting of the "heathen;" the second their conversion to the "true faith."

They were immensely successful in both these directions. The country had been so long ground down by oppression, that all ambitions had died out of the people, except one, viz., to be in some form or other connected with the service of the State. Government service conferred honour, eminence, and distinction in the community, in addition to other solid advantages which it brought in those days of general ignorance of the masses. Any means therefore which would give the qualification for this coveted employment, was eagerly availed of by well-to-do parents, for their sons. The boys were sent to the Mission School, and there educated. They came out as educated men, it is true; but as men educated on a Western Model, and as Christian converts. Even those educated in Government schools, having no knowledge of their national religion, were generally reached by the Christian Missionary with success, since their thoughts being moulded on the Western model, were more responsive to the eloquence of the missionary, than to the exhortations of the Buddhist Priest, which belonged to another system of education and appealed neither to his head nor to his heart. Thus with the spread of Western education and Western civilization, Christianity began to spread among the higher classes of the Sinhalese and the Tamils. But the missionaries did not confine their

energies to the evangelization of these classes only. They so organized and carried out their activities as to reach all classes, by means of books, pamphlets, village schools, itinerant preachers, etc., and the upper classes having set the fashion, they had little difficulty in leading the herds of humbler sheep into the fold. The rate of conversion became so phenomenal that one great Sinhalese Savant who had himself become a Christian, foretold that at that rate of progress of Christianity in Ceylon, Buddhism was doomed to be extinct in the Island in 25 years.

In those days, the militancy of the Christian church assumed a more aggressive form than now. Its evangelical method was two-fold; first, the teaching of Christianity from the new Testament; second, the assailing of Buddhism (with Hinduism in the North). Of course the execution of this second part of the campaign often led to conflicts and reprisals, these finally culminating in the great controversy of Panaduré, when the champions of the opposite camps, with Rev. Mohottiwatte Gunananda as the leader on the Buddhist side, met for a pitched battle. It was indeed a pitched battle, as later events have shewn; for it decided once for all the great question whether Buddhism or Christianity was to be the dominant religion of Ceylon. The proceedings of this controversy were translated into English and published by a Christian gentleman. Copies of this book found their way to Europe and America, where they arrested the attention of thoughtful men and women. In Europe, Madame Blavatsky was impressed with the strength of Buddhism as revealed in this contest; and in America, Colond Olcott was similarly drawn to its study. Both these, as co-workers in a religious movement, visited Ceylon in the Eighties, and founding the Buddhist Theosophical

Society of Colombo, gave to Buddhism an organization by which it could take care of itself and repel the attacks of Christianity.

This society, for nearly one third of a century past, has done much work in the cause of Buddhism in Ceylon. It began its work alone; but soon, other societies began to spring up in every direction, and all these societies working together, have effectively arrested the triumphant march of Christianity, and awakened in the Buddhist public a full knowledge of its potentialities and a due sense of its responsibilities. Converts to Christianity are still made, it is true; but they are few and far between as compared with the former magnificent scale; and on the other hand, educated Buddhists are now as numerous as educated Christians, and in time to come their number is bound to preponderate, as the Buddhists form the bulk of the nation. Thus we see signs of a Buddhist revival on every side—a revival which promises, not to be evanescent, but to be continuous and progressive.

But it would not be correct to say that this revival is due to Buddhist activities alone; Christian activities have equally contributed to bring it about. For the more energetic of the Christians began to study Buddhism and write books on it for the purposes of their campaign, looking at it from their point of view, of course, and contrasting it with their religion, always to the advantage of the latter. But, in so doing, they omitted one important factor from their calculation, viz., that in the vast audience they were addressing the world over, there might be minds which could judge independently of their guidance, on the materials submitted. Those great minds were not slow in discovering the beauty of a system which was both based on the best and noblest instincts

of the human heart and appealed to human reason, thereby offering a striking contrast to systems which appealed to faith alone; and having made the discovery, they were not slow in proclaiming it to the world.

This had a two-fold effect on Christian work. Hitherto, that work had been greatly accelerated by the awe and reverence in which Christian divines were held, as men of a superior plane of intelligence and men of sanctity. How such men could be wedded to a system of faith if it was not sound, was often a perplexing question with the ordinary mind, and worked as a powerful lever in the hands of the Christian evangelist. But now it was found that other men of the same culture and equally eminent, took opposite views to these great men; and examined in that light, these examples of refined humanity, as revealed in their works on a rival creed, were found to be, after all, no better, no worse, than other men, as evidenced by their ethics of war. This dispelled the charm of their personal pre-eminence, and the advantage thereby accruing to their cause, was now lost. On the other hand, the same causes operated to improve the morale of the Buddhist ranks, and to inspire them with fresh courage and confidence. Thus Christianity and Buddhism now stand face to face, on their intrinsic merits, to a considerable extent. The situation thus created, has led to gratifying results. Knowledge of an opponent's strength always leads to respect, and both Buddhists and Christians now respect one another. The methods of warfare formerly in vogue have now more or less disappeared and have been replaced by ones of a more civilized and less obtrusive character. Christianity has apparently abandoned frontal attacks on Buddhism and now works along the line of least resistance.

They work through their colleges and schools, and for evangelization, the latest proposal I have seen is to appeal to the soul through the body. This last seems to be a very effective plan of campaign in reaching the poorer classes and I think there are good days in store for them. For while the Christians are going to undertake their education and personal comfort, the Buddhist leaders are going to organize a great movement for their religious instruction. So that both Buddhism and Christianity will work on parallel lines towards the same end viz., the amelioration of the condition of the masses. The Christians have money, brains and men to work. The Buddhists have brains, little money and less of men—for the present at any rate. But they have this powerful factor behind them, the national sentiment. Wherever they go as religious instructors, they are received by the people as natural leaders and listened to with respect. So that given the organization, the success of the Buddhist forward movement seems assured. For the end of it will be that the Christians will have all the trouble in looking after the education and physical comfort of our peasantry, while the Buddhist leaders will have the easy work of keeping Appuhami and his children in the Buddhist fold, better and more enlightened Buddhists for the double education they had received. In the end is Buddhism going to win through reason and appeal to the mind; or christianity through its appeal to creature comforts? And after all what is to be the destiny of the Sinhalese nation? Is it destined to live or is it doomed to perish? From the fraction of the nation already converted to Christianity we find that they are no longer Sinhalese in their thoughts and habits, in their manners and customs and in their modes of life. Sinhalese nationality lives only among the Buddhists. So that if the Sinha-

lese are to survive as a nation, that survival seems bound up with that of the national faith. Not Christianity with creature comforts but Buddhism with national culture, is the final solution of the survival of the Sinhalese race.

'A SECRET ABOUT CEYLON.'

The Editor,
Maha-Bodhi Journal,
Colombo.

Dear Sir,

Annexed hereto is a copy of a letter sent to the Editor of the *Morning Leader*. I shall thank you to publish the same in your Journal.

Yours truly,
S. W. WIJAYATILAKE.

Mount Lavinia,
4th Sept. 1913.

The Editor,
Morning Leader,
Colombo.

Sir,

Please allow me as a reader of your Journal to question the soundness of some of your statements in your leader of the 27th instant. Your views with regard to religion are not supported by any facts or testified to by experience, and the claim you make on behalf of Christianity rests on no firmer foundation than that of the shifting sands of your own imagination.

If yours were a Christian paper devoted to the spread of the Gospel I would not care to protest against your views. But as a secular paper disclaiming every now and again the right to advocate the cause of any one religion it is highly improper and unjust on your part to espouse the cause of Christianity to the detriment of the others. And ignorance does not excuse wilful misrepresentation!

From the tone of your article it appears that you have taken upon yourself the task of the Missionary. In support of this statement here is one instance: ".....He has to renounce self-seeking, self-indulgence and self-assertion, and humbly follow the way of Christ. This is the one way in which a nation can be made." Leaving aside the propriety of such words from the Editorial chair, I ask you in the name of commonsense, is your opinion consistent with reason and fact, or supported and warranted by history? On the contrary are we not more within the bounds of truth when we say that Christianity has stunted the growth of nations? Did not Christianity at the zenith of its power and influence witness the dark ages of Europe? Has it not introduced the worst of vices and evils to various parts of the globe? Need I give you examples from the living present?

You say that "the cold light of philosophy which was sent by India to Ceylon will be repaid by the warm and life-giving light of religious truth which will spread from Ceylon to India." Your words have fully betrayed your feelings, for you call one the *cold* light of philosophy, and the other the *warm and life-giving* light of religion. How unfair! We ask of you who try to dictate to the rest of Ceylon to renounce 'self-seeking' etc. whether you are acting up to your own precepts in *misrepresenting* that which you do not *understand*. Buddhism has to be *understood* to feel the 'life-giving' warmth, and not merely believed in. Does not Buddhism insist on all those, and far more, of the good precepts that you say Christianity teaches? Where I ask you has Buddhism been the *cause* of the decay of any nation? Can a religion which teaches that the pursuit of selfish aims must necessarily result in dissatisfaction and disappointment and which stimulates men to a

life of unselfishness and happiness be a "cold philosophy?" Is not the light it sheds as warm and life-giving as that of any other religion or philosophy?

Emotion and imagination are good and beautiful, but for them must not be sacrificed reason and commonsense and truth. Allow me to assure you that your exertions will be futile with those who are guided by reason and commonsense and do, not, like little children, swallow up everything.

Now, let us see what an Occidental has to say about Christianity. Referring to "the militarism, the low jingoistic spirit, the fierce internecine strifes of the classes, of capital and of labour and of creed, the general tone of vulgar materialism which is shown in the insensate race of wealth, entailing the successes of the unscrupulous and the cunning at the price of starvation and misery for thousands, the placing of cash before brains, the prevalence of vice and the general indulgence of low animal pleasures"—only to mention a few—Marr Murray, a well-known writer, in the *Buddhist Review* Vol. V No. 1 says: "Christianity has not acquired a sufficiently complete sway over the life of man to render these things impossible. The task of righting these wrongs, now that they have taken such deep root, is, of course stupendous and far beyond the capabilities of Christianity which has failed to prevent their growth; but the task is not a hopeless one; for these evils, like all others, are only contradicting of commonsense. In spite of its splendid ideals and the innumerable advantages it has enjoyed, the Christian religion has proved a practical failure. It remains a very beautiful theory, but is wholly incapable of assuming a directing influence on the life of mankind as a whole; in short, it is not the religion we seek. Never has a religion had a finer chance of becoming the greatest factor in the evolution of the human

race. It has the willing help of all the marvellous science and knowledge which is the glory of Western civilization, but it has allowed the chance to slip by. Give Western civilization a vital religion which will sink into the life of every nation and every individual; that is the need of the world to-day. Religion alone can keep that civilization out of the slough of gross materialism into which it is sinking.

What is the religion—this vital, 'week-day' religion? Obviously it is of a very different nature from Christianity. It has nothing of the supernatural in its composition; it requires no 'faith' in any unprovable assertion as to the nature of the unknowable. It deals with the present life, and applies itself wholly to putting that life in order. Its appeal, too, is very different from that of Christianity. It contains no 'shalts' or 'shalt nots.' That method of education is out of date even in our elementary schools, and certainly has no effect on the average intelligent man of to-day. The religion we seek does not cajole, order or bully; it simply makes a direct appeal to that upon which every man prides himself—his commonsense. Its basis is not 'faith' which is only another word for credulity, but reason which welcomes all progress. It is a religion which far from despising and holding aloof from mundane affairs is a week-day religion in every sense of the word.

There is only one religion which fulfils those conditions—Buddhism, the religion of rationalism. It shows that the attempt to obtain happiness by means of gratifying the ego leads only to unhappiness, and that only by subjugating the ego can happiness be found."

In conclusion, I make bold to say that a Ceylonese nation will never take shape and form until and unless the various disturbing influences such as cavilling and carping at other religions

are put a stop to and broadminded men of high ideals and self-less patriots with no bid for self-aggrandisement and popularity rise up and assume their rightful role and widen the narrow outlook of our 'leaders' and the public.

[We understand that owing the absence of Mr. A. de Souza, the editorial chair has been filled by a gentleman of pronounced missionary views. This explains the series of Church Missionary editorials that the "Morning Leader" has been thrusting on an unwilling public during the last few weeks.—*Editor M. B. J.*]

The Danger of "White Peril."

THE REV. ANAGARIKA DHARMAPALA
LECTURES.

The Rev. Anagarika Dharmapala, the Indian Buddhist priest, delivered an edifying lecture at the request of the Mantetsu Reading Club at Dairen recently. The gist of his lecture, as reported by the *Manchurian Daily News*, runs as follows:—

"I am a world trotter and a student of religion. My life is devoted to Buddhist study. I have been in Japan four times, in 1889, 1893, and 1902, and this time. The fraternal kindness invariably shown to me by my Japanese friends has awakened in me a strong attachment to Japan. This interest in things Japanese has made me read all books written on Japan by English and American writers. Many English newspaper correspondents have criticized Japan for her colonizing work in Korea and Manchuria. They say that Japan is not doing her work as she ought to. I was desirous to see for myself how far these criticisms are true. I am pleased at the progress of the wonderful work you have been doing the past seven years. I have

already written several letters stating therein that you have done for Korea and Manchuria in the course of a few years what might have taken England fifty years in India.

"The Asiatic peoples are to-day on a downward course, and it is Japan alone that keeps the life of Asia. 2,000—2,500 years ago India was a great country. Her civilization spread in all directions. She was looked up to by the other countries as "Western Heaven." The Indian civilization thrived about 1,500 years and then declined. That decline was due to an external and an internal agency. The Indian people had been so prosperous and happy for 1,500 years that they had acquired the habit of indolence and were no longer the same faithful, active, and industrious people as they had used to be. The Mohammedans then came rushing from Arabia and across Persia and destroyed and plundered everything in India. The savage conqueror reduced India into a state of ignorance and helplessness. These were the internal and external causes that blighted the Indian civilization and strength, and exposed India to the mercy of foreign interference. To-day the Indians are superstitious and in despair. Happily for all Asia the Indian civilization was transplanted in Japan through China and Korea. I find in Japan what existed in India 1,800 years ago. I believe that there is a bond of strong affinity between the Japanese and Indians. Both belong to the same continent and have many customs and manners in common, not to speak of the common creed. As is often quoted, the famous British poet Kipling says:

"The East is East and the West is West.

And never the twain shall meet.

"No two unsympathetic races of men living together can hope to be happy. We have noted with dismay that

during the last fifty years the Western nations have been doing everything to pull down the institutions in Asia. The British correspondents in particular are vilifiers, maligners, and libelers of the Asiatic races. They visit Japan for instance and travel about for pleasure for a short time. On their return home they will write books saying that the Japanese have no sense of taste or smell, or no lofty ideals. In this manner the British reading public are misled and prejudiced against the Japanese. I recently read a book by the Rev. Gulick, who says in the preface that he has lived forty years in Japan and is therefore familiar with her people. In this remarkable book, the author points out that the Japanese are an immoral people and are strangers to such words as chastity. All ugly and unpleasant things that can be found in Japan are quoted to show that the Japanese are still an uncivilized race. The Western peoples constantly refer to India, Burma, Siam, China, and Japan as heathen countries. They have abused us for the past fifty years. How much longer shall we keep quiet and lie oppressed? Is not the present high time to call a 'stop' to this abusing of the Asiatic peoples? I suggest that a number of Asiatics should go to Europe to study the sociological side of its countries. They should write up how the Europeans live, and tell them that they are immoral and not we. One of my ideas is to show that the Westerners are boastful and immoral, and I am gathering facts to prove it. In India the British rulers do not educate the people. If you educate them, they will be more difficult to rule. The Japanese have tabooed opium smoking in Formosa and Korea and have founded various educational institutions to befit the people for the struggle of life. Turning to Great Britain, the children in school are told not to touch opium, showing by

pictorial illustrations to what depth of depravity the drug can sink Chinese who are slaves thereto. But they force the same dreadful drug on the Indians and Chinese! Such is the paradox of their Christian love and morality. To-day I was taken to a Chinese temple. A Chinese at seeing me asked for a dose of opium. An Indian must be regarded by Chinese as a supplier of opium. It makes my blood boil to think that, keeping 300,000,000 Asiatics trodden down beneath their feet, the Westerners are crying 'Yellow Peril.' It is not Yellow Peril but the danger of 'White Peril' that we must work together to grapple with.

"Man is born free and to a high estate. He is endowed with immense possibilities for him to exploit. I stand up here this evening for the cause of humanity. Let us say to the peoples of Europe that we will tolerate no more nonsense or humbug. I believe in the power of morality. I believe that immorality must go under and morality must rise.

"The ancient religion of India was that of Brahminism. According to their mythology, the world was created by God somehow. Such as came from the mouth of God were Brahmins. Others who came from God's shoulders were fighting men. Those who came from God's knee were agriculturists. They who came from God's foot were slaves chained down to drudgery. The Brahmins thought that they were the only superior class of people and that the others were all low. Under this mythological doctrine 300,000,000 Indians grovelled in abject ignorance. Serfdom was their heritage, and they were finally reconciled to their humble state. It is what they call a psychological trick. Call a man a fellow constantly, and the fellow himself will come to hold himself a fool. Buddha came and told this immense herd of

slaves that there was no difference between them and Brahmins, that they were as good men as Brahmins, that they only had to exert and educate themselves and leave off ignorance and indolence. The consciousness that they were men, not born slaves, soon raised these poor people to their feet. Buddha taught two words. One time a high official came to see Buddha and said that he was too busy to listen to a lengthy discourse, and asked Buddha if he could teach him one word which symbolized the great religion. Buddha replied that he could, and gave a word in Pali meaning "Do your duty now. Never postpone it to to-morrow. You may not live till to-morrow." This was one of his mighty sermons which he and his disciples preached 2,000 years ago. On another occasion a great merchant called on Buddha and asked him to teach his religion in one word. The word Buddha taught signifies "I will do it. I will never say that I cannot do it." The great Buddhist faith may be summed up in three principles, viz., (1) the consciousness that I am a man, (2) the word that I am doing my duty now, and (3) the will that I will do it and will never say that I cannot.

"The Japanese are a unique people. You are at liberty to say and do what you think. You have never been conquered. You are free and independent.

This is the greatest blessing of man. The bare consciousness that one has never been conquered is a mainspring of energy and effort. It is a glorious heritage that the Japanese may be well proud of. You absorbed and assimilated the Indian civilization in olden times with the same mastery as you digested the modern civilization of the West. You are equipped with the powers of all modern science and art, and to actuate and guide you, you have the soul of Japan—the invincible and imperishable spirit of Yamato—

which will continue to quicken and enflame you as long as the precious Japanese blood runs through your veins. Thrice blessed race of Asia, let me address you as my dear brethren. Europeans are active and unselfish. Go all over Asia first and propagate the gospel of Man. You are each a kind of missionary."—*The China Republican*, Weekly Edition, Sept. 5, 1913.

IN MEMORIAM.

One more worker gone; one more loss to the cause, a loss irreparable unlooked for, terrible beyond expectation. Death has removed from our midst, a man indefatigable, of unswerving allegiance to the faith, a man of great organization and steadfastness of purpose. A man whose intellect was of no mean order, with head and heart equipoised. In whom at need the deep seated fires of enthusiasm burned bright and set ablaze the hearts of men.

Of unassuming mien, he won the hearts of all, and his eloquence vibrated the heart strings of the most apathetic and filled them with a desire to acts of nobility. Such was the man, such was the life of our late lamented Co-worker and associate Brahmachari Walisinha Harischandra. A name that throughout the length and breadth of Ceylon stirred the populace to enthusiasm. Born in 1877, Harischandra came under the influence of the Anagarika Dharmapala in 1897, and under the title of Brahmachari entered upon a life of celibacy.

Giving up all ties that bound him to home and family and wearing the pale yellow dress of the celibate, he took upon himself the self imposed task of meditation and strenuous toil. With a mind in harmony and unison with the word of the Buddha he led a

life that was without fear and without reproach.

A man of indomitable energy he took up all work that came in his way.

As the Secretary of the Maha Bodhi Society the early years of his religious life was spent in the work of the society and he proved himself a trusty lieutenant, to the Anagarika. But soon other fields of activity called him and Anuradhapura with its ancient associations absorbed most of his energies. Anuradhapura was written in his heart, and this ancient patrimony of the Buddhists of Ceylon found in him a fearless guardian.

Just ten years ago, at Anuradhapura on the full Monday of Poson (9th of June 1903) a riot took place owing to a state of friction between the Government officials and the Buddhists. One of the headman riding along the roadway crowded with pilgrims knocked down an old woman and the excited crowd got out of hand and did some damage to the Roman Catholic church although at an inquiry held soon after the headman was found guilty and fined, on the 13th June Mr. Harischandra was arrested for inciting and abetting riot; after a lengthy trial he was honourably acquitted; at the trial the Counsel for the defence said that "Mr. Harischandra consistent to the principles of the religion which he advocates was preaching peace and not disturbance" and throughout his career as a preacher that was always his attitude. The claim of the Buddhists to the sacred city of Anuradhapura has never been seriously considered by the Government, and Mr. Harischandra has been throughout his career advocating the Buddhist claims to portions of the Sacred City.

When in 1910 the Government claimed the whole of Mihintale hill, replete with Sacred Memories, under the Waste Land ordinance it was Mr.

Harischandra who came forward as the champion of the Buddhists. To his untiring energy and zeal may be ascribed the partial victory gained by the Buddhists.

From 1904 to 1906, the Brahmachari worked in India to advance the cause of Buddhism, and since then he has made several pilgrimages to the sacred sites of India; Buddha Gaya, Kusinara, Saranath, Lumbini, Kapilavastu, Rajagaha and Savatthi. The experience of his pilgrimages he has condensed into several books of travel and description of these sacred spots.

Possessing great oratorical powers, his easy diction has been reaching home to the hearts of countless numbers of Sinhalese villagers; always impressing on the people the ideals of Buddhism, he has latterly been addressing them on the evils of intemperance.

At this present time, when the Buddhists are showing a united front his presence has been as a beacon light. A true teacher of temperance; his example and precept has been of the greatest value in the temperance propaganda.

Calm and ever cheerful, his infinite tact has won over the most unmanageable crowds.

His loss is a national calamity, and his place there is no one to fill. Barely a month ago, he was in the fulness of his strength, thinking and resolving of still greater work to do; and now all his dearest desires have been dashed to the ground. The body dies, but the work lives on; the lips that uttered the enthusiastic words are silent, but the words themselves, perpetuated on living records will carry on their message of love, charity, patriotism to generations unborn.

We who have lost a co-worker take to heart the words of the Blessed one of Anicca Vata Sankhara and will

redouble our efforts, and hand on the torch of knowledge and enlightenment; sad at heart, but with ranks closer pressed we will take up the burden that he has laid down and continue our way to the goal of national salvation and peace.

The Brahmacari was in the best of health up to the end of July, when he developed a carbuncle and in spite of all skill, complications set in and on the 13th of September at 6-30 a.m. he passed peacefully away, at Aloe Avenue the residence of Srimati Mallika Hewavitarne Lamaetani. The sad news was telegraphed to all parts of the Island and created wide spread sorrow. The funeral cortege started on the 14th instant at 3-30 p.m. The hearse was decorated in white, and was drawn to the cemetery by the representatives of the different Buddhist Societies in Colombo, and the leading Buddhists in the Island. This last homage to the dead is unique in the history of the Island, and shows the high consideration that the late Brahmacari was held by all classes and communities. The immense concourse that followed the hearse were all dressed in white. The school children of the Maha Bodhi Society, carrying white flags and preceded by the Maha Bodhi Flag, and three district Associations, and the pupils of the Government Training College, preceded the hearse. The roadway was lined by sorrowing crowds.

The funeral pyre decorated in white was reached at five o'clock. According to Buddhist rites a gift of cloth was given to about 800 Bhikkhus who chanted the stanza

"Anicca Vata Sankhara
Uppada Vaya Dhammino
Uppajjiva Nirujjanti
Tesamvupa Samosukho."

"All material things decay
This is the law.
Being born, they come to naught
Deliverance from this is happiness."

After the coffin was placed inside the pyre, the Ven'ble Sri Mahagoda Nanissara Thero addressed the assembly dwelling on the qualities of the deceased and exhorting others to follow the example of his life. He said that all material things come to be and die and that is the law and the subduing of this law is happiness. As a mark of gratitude done to the Buddhist cause by him, the Buddhists should keep him in memory and make him partake of the merits done by them, and he suggested the formation of a Memorial Fund to perpetuate his name. The Rev. Pañnamoli Tissa next addressed the meeting and compared his death to the eclipse of the moon and expressed the sorrow of the people.

The funeral ceremony was completed by reproducing some of the late Brahmacari's stirring addresses to the people through a gramophone and created a profound feeling of sorrow. The two brothers of the Brahmacari then set fire to the funeral pyre.

The Brahmacari was born in 1877, at Negombo and began his studies under Rev. the High Priest Dhammaratane. Later he studied for the law, but in 1897 coming under the influence of the Anagarika he devoted his life to Buddhism, and with untiring zeal has been working up to the time of his death.

AN APPEAL.

In aid of the Housing Fund of the
BUDDHIST SOCIETY OF
GREAT BRITAIN AND IRELAND.

I have the honour to appeal through these columns to the Buddhist Public and the well wishers of the cause of Buddhism to help in the good work that is being done by the Buddhist Society of Great Britain and Ireland. This society has been in existence for six years and is popularizing Buddhism in the metropolis of the Empire. In spite of generous help from Buddhists and non-Buddhist sympathisers the society is not in possession of a permanent residence. The General Council of the society appeals to Ceylon through me for aid in the accomplishment of this much desired object. For the Housing Fund at least a £1000 are wanted, of this sum about £300 has been collected by the Society. A sum of over £100 has already been promised by several Ceylonese Buddhists. This appeal is made as the object and work of the society are not well known to the Buddhist public who are interested in the spread of Buddhism in England. Besides drawing Ceylon closer to the heart of the Empire, the furtherance of the object of the Society will create a sympathetic bond of union—between Ceylonese and advanced thinkers in England. "Bis dat qui cito dat." All contributions will be acknowledged through these columns.

I am Sir,

Yours

C. A. HEWAVITARNE.

"Srinagar,"

Colpetty.

News and Notes.

On the 30th August was held the first Anniversary of the Hapitigam Korle Temperance Society
Anniversary.

ance Association. This is the society which began the temperance campaign last year with a membership of 5000 under the presidency of the late Mudliyar D. S. Senanayake. It has since extended its influence and activities till now it has under its control over 42 affiliated Societies with a membership of over 8500. The president's mantle has fallen on Mr. D. C. Senanayake the eldest son of the late Mudliyar who is staunchly supported by his two brothers, Messrs. F. R. and D. S. Senanayake and Mr. F. Dias Bandaranayake.

The growth of the society has been a marvellous record of spontaneity, and the society can claim the honour of showing the way to other societies.

Before the society started its work, the drink demon claimed many victims, but the tale of drink and crime has steadily diminished during the year and the society has seen the closure of 30 toddy taverns and breaking up of the power of the renter in this district. The affiliated societies are of three varieties (1) those that look after the welfare of village populations (2) those that look after the spiritual welfare of the villagers and (3) total abstinence societies. Though they have such different designations the aim of all the societies is the inculcation of the Five Precepts.

Besides the meetings of the branch societies which meet once a month, delegates from them meet fortnightly at Mirigama which is the principal town of the District. At these meetings are discussed ways and

means and the frequent intercourse of the delegates has brought about a spirit of comradeship and unity unknown for a long time. On the day of the anniversary the villagers turned up clad in gala attire and a concourse of over 20,000 testified to the enthusiasm that pervaded the district. Processions of elephants and gorgeous pageants heralded the opening of the anniversary and the smiling joyous crowds which flocked to the venue of the meeting created an atmosphere of universal good feeling.

The only discordant element was introduced by the unseemly behaviour of a drunken police officer, and his subordinate whose actions have brought on themselves a merited disgrace and dismissal from the force. Representatives from the leading temperance societies treated the gathering with words of encouragement to further effort and a unique day attended with unique results saw the successful completion of the first year of unflinching endeavour and effort.

To commemorate the good life of the Mudliyar, his sons have decided to open a memorial school for the re-establishment of dead industries, for the welfare of the members; and the Societies themselves are fast becoming Mutual Benefit Societies. Co-operative credit banks for the furtherance of agriculture and provident associations are in the programme for the second years work; and a beginning has already been made in the assistance given to funerals of the poor and in relieving the needy. The work of this society has filled the hearts of Buddhists with enthusiasm, since it shows the practical out-come of the growing spirit of nationalism in the country.

It is with the greatest sorrow that we record the death of Mr. Dissanaïke, one of the foremost workers in the cause of Temperance. Gifted with an intellect of unusual

Death of Mr. Dissanaïke. calibre this young Buddhist has been endearing himself to the hearts of all who had the privilege of knowing him. Unassuming in character and possessing oratorical talents of a very high order, he infected with enthusiasm all his hearers. Three days before his death he returned from an arduous journey which involved a walk of seventeen miles to address a meeting. A malignant type of Malaria, combined with pneumonia cut short a career of the greatest promise and usefulness. In an interval of consciousness he learnt that he had come out first, in the Teachers' Examination that he had entered only a few days previously.

Death treats all equally, and though the loss is inestimable everything material is transient is the teaching of the Dhamma.

The death of good men in the midst of noble deeds causes universal sorrow and the loss of our good friend and co-worker has created a gap in our ranks that cannot soon be filled. The Dhammapada says, "the strenuous man never dies," and the good life of the Brahmachari with its manifold activities has given birth to many centres of earnest endeavour. It is our duty however to perpetuate his name and a strong committee is being formed to consider how the result could be best attained.

A monument to his memory, a memorial hall at Anuradhapura, the scene of his activities, and a scholarship, are some of the ways in which his name would live among his countrymen.

The committee composed of the leading Buddhists of Ceylon will we feel sure think of the right thing, for there is a universal desire to perpetuate in a fitting way his self-denying life. Where public sentiment is paramount the means and the end spontaneously fulfil themselves.

A letter has been received by us dated 25th August from Mukden, in which the Anagarika

The Anagarika Dharmapala. says that he spent three days at Seoul the capital of Corea where he

addressed a distinguished assembly including the Ex-Empress. He has presented a Buddha relic which he had with him to the Corean Sangha who have promised to build a new temple to enshrine it.

From Mukden he will visit Port Arthur and Dairen and will visit Peking, Nanking and Shanghai and will reach Singapore about the end September. Unless the news of the death of Brahmachari alters his plans he will visit the Buddhist ruins of Boro Budoor in Java and will reach Ceylon about the end of October.

We have to acknowledge with thanks the receipt of the Buddhist Review. In our next

The Buddhist Review. number we hope to reproduce some of the articles. The usual high standard is maintained. "Buddhism as a Religion", "From an Eastern cloister" "Finding the Way", "The Primary Properties of the Material world" are some of the leading articles.

We have to acknowledge with thanks the receipt of The Indian Antiquary, The Indian Review, Other Publications. The Brahmavadin, The Annual Report of the Smithsonian Institute.

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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.—"Mahavagga, Vinaya Pitaka.

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XXI.

OCTOBER, 2457 B.E.
1913 A.C.

No. 10.

SUBHA SUTTA.

Thus have I heard. At one time the Blessed One was staying at Savatthi in the monastery built by Anathapindika in the grove of Jeta.

At that time, the young Brahman Subha son of the Brahman of Tudi arrived where the Blessed one was and having entered into friendly converse with the Blessed one, sat down on a side and thus addressed him. Why is it, friend Gotama, that among men there are seen some who are mean and others noble? Some short lived and others long lived? Some suffering from many diseases others free from disease? Some of bad complexion others of noble complexion? Some without any dignity others like kings and ministers of great power? Some poor, others rich, some of low condition others of high degree? Some without wisdom others full of wisdom?

Brahman, all beings form a part of their kamma or actions, all are inheritous of their karma, all have their source in their karma, karma is their patrimony, is their mutual aid; thus their good and bad actions divide all beings into two classes of good and bad,

of low and high. The young Brahman then addressing the Blessed one said, your words I cannot fully comprehend, deign Lord to further explain them.

Brahman, if a man or woman slaughter life, he, after suffering long in hell, will on being born on this earth be short lived. But if on the other hand they are compassionate to all living beings, they will after a long sojourn in heaven be born on this earth and will enjoy long life.

If any cause suffering or hurt, to living beings they after long suffering will be born on this earth and be subject to disease. If they do not cause suffering to living beings they will be reborn on this earth free from all disease. If any are full of wrath and are angered by the slightest word, they will after long suffering be born of ugly complexion. If they are free from anger, they will be of golden colour. If any are full of envy, they will after long suffering be born without any dignity, of low degree. If they are free from envy and are given to praise of others, they will after much bliss be born full of dignity, possessed of great retinue.

If any do not give gifts and alms to mendicants and recluses, they will be born on this earth of extreme poverty.

If they give alms to mendicants and recluses they will be born of great possessions.

If any cease from honouring those that are worthy of honour, and respecting those that should be respected, such after long suffering will be born of low degree and condition and will be despised by all. If on the other hand, they respect those that are worthy of respect and honour such as are worthy of honour, they will be born of high degree and will obtain honour from all. If any do not visit recluses and Brahmins and do not inquire what are good actions, what are bad, what should be done and what should not be done, what actions will lead to misery and what to happiness such will be reborn devoid of knowledge.

If any man or woman visit a recluse or Brahman and inquire what is good, what is bad and so forth, such will be reborn full of wisdom.

So, Brahmin, the actions that lead to short life cause short life, long life is the result of actions that lead to long life; good health is the result of causes that lead to good health, ill health the result of actions that lead to ill health. Similarly all conditions mentioned before are the results of their respective causes. Thus is it, that all beings are a part of their actions inheritors of their actions, the womb of their actions, the patrimony of their actions, thus is it that good actions are their protectors thus is it that Karma divides all beings into high and low, good and evil, of little wit and full of wisdom, of low pedigree and of high birth, rich and poor.

Except their own actions, there is no other cause to turn beings into these opposite conditions. At the end of the discourse, the young Brahman Subha, gave up his wrong beliefs accepted the Dharma and took refuge in the Buddha as his guide,

The Primary Properties of the Material World.*

With acknowledgement to the Buddhist Review.

The entire material—that is, unknown external world, may be divided off into real or primary properties, and the secondary properties that are based upon these.

Real, or primary properties is the name by which one designates the four substrata that lie at the root of all materiality—these, namely: (1) Pathavi bodily extension (literally, the wide, the earth; (2) Apo, cohesion (literally, water; (3) Tejo, the basis of heat (literally, fire; (4) Vayo, motion (literally, wind).

The concept, bodily extension, here embraces equally the properties of weight (gravitation, inertia), and of resistance (softness—hardness, roughness—smoothness).

Cohesion is that property of holding together which characterises all matter.

Heat, *i.e.*, temperature, is the degree of cold or warmth (*sitatejo* and *unhatejo*) that is found resident in all matter.

"Motion is wind, mobility, vibration, . . . etc. . . ." (Dhammasangani).

On this point, the teaching of Empedokles (440 B.C.) of the "four root elements" coincides in a very striking manner with Buddhist teaching, so that here one can hardly help assuming the presence of Oriental influences. According to Empedokles, as also according to the teaching of Buddhism, these four elements—so called—are constants, possess an immutable existence; that is to say, as

* This article is based wholly and entirely upon the sixth chapter of the *Abhidhammatthasangaha*, which so far has not been translated into any European language. [Shwe Zan Aung's translation, however, revised by Mr. Rhys Davids, appeared in 1910.—Ed. Bud. Review.]

such they can neither arise nor pass away, nor become transmuted one into the other, nor in any way change their nature. Upon the varied character, however, of the different combinations of these eternal primal powers are based all modifications of matter, therewith included, all the manifold variety of the subjective world of appearance dependent upon these.

On this account accordingly, these four substrata are called *real* properties of matter; for they are the inseparable constituents of all organic and inorganic matter; they constitute the necessary basis of all physical existence. The hypothetical æther itself—naturally not to be confounded with *ākāśo*, space!—even though extraordinarily subtle and incapable of producing any sense impression such as colour, sound, flavour and so forth, upon any one of the organs of sensation, must still be a material substance—that is, must be compounded of the four substrata. The four substrata, indeed, constantly vary in their combinations and manifestations, but an absolute annihilation of the same is as inconceivable as their arising out of nothing. "Out of nothing comes nothing," and "no thing disappears into non-being" (*Demokritos*), are irrefragable laws in respect of material existence. Despite this, however, a Buddhist writer has found it possible to derive the four material substrata from the void, from *ākāśo*—thus, to all intents and purposes, from nothing!

At this point it must once more be strongly insisted upon that according, to the teachings of Buddhism, the external material world in itself is by no means, as Brahminic Vedānta philosophy teaches, a creation of *Māya*, or an illusory vision, but possesses objective reality; that is to say, it possesses an existence wholly apart from and independent of the perceptive act; indeed one might say it possesses an

existence transcending consciousness. The sense impressions to which it gives rise, although they presuppose matter acting upon the sense organs, are, of course, wholly and entirely of a subjective nature, belonging to the subjective world of appearance; they possess reality only as representations within the consciousness, never outside the same. The subjective world of appearance and the by no means perceptible, consciousness-transcending, objective, material world are consequently two entirely heterogeneous domains and in philosophy to be kept strictly separate. With respect to error, the same can never be generated by reason of sensuous perception, but is simply and solely a product of the erring mind.

In face of the fact that Buddhism admits of realities *outside* of consciousness also, it is absurd to call it transcendental idealism—an erroneous manner of comprehending it which one meets with again and again among occidentals. Equally as unfounded is the current contention that Buddhism is a monistic teaching.

Space (*ākāśo*) is on one hand regarded by Buddhism as a property defining the limits of bodies—hence, as a secondary property; on the other hand, however, an *eternal* validity is ascribed to it.

Space is "the void, the pertaining to the void, and has no connection with matter" (*Dhammasangani*). Buddhaghosa expounds space as that which defines the boundaries of bodies, encompasses them, and causes them to be cognised, and makes possible the ideas of *above* and *below*. In the *Mahārāhulavāda Sutta* of the *Majjhima Nikāya*, space in respect of the body is defined as the cavities of the body, the nostrils, the ear-holes, etc.

But it is only with regard to the corporeal that one may designate space as a secondary property. Apart from

this, space is that condition which presupposes bodily extension. Space is thus not merely a form of perception, but, independent of the latter, also possesses eternal validity along with the transcendental, ethical ideal of Buddhism, Nibbāna. In the Anguttara Nikāya it is said: "Dve 'me bhikkhave dhammā niccā dhuvā sassatā aviparināmadhammā. Katame dve? Akāso ca nibbāna-ca"—"Two things, disciples, are permanent, constant, abiding, free from mutation. Which two? Space (Akāso and Nibbāna."

BHIKKHU NYANATILOKO.

RELIGION AND REVOLUTION.

TEACHINGS OF BUDDHISM.

BY DR. GILBERT REID.

*(Delivered at the International
Institute Sunday afternoon,
31st August).*

Buddhism, different from Confucianism, has no direct teaching concerning Revolutions. Different from Taoism, it has no teachings concerning governments, and their rulers. Buddhism is a system of morals, philosophy and religion but not of economics or political science. It interests the seeker after truth, rather than the student of social problems or the master of statecraft.

As every religious teaching must have its effect on social and political life, so it is possible to specify certain principles of Buddhism, and more especially its characteristic spirit, as related directly or indirectly not only to the problems of government, but to the question we are now investigating, that of the right or wrong of bloody revolutions or civil war.

Confucius, Laotse and Sakyamuni, lived in about the same period of the world's history, the first two in China and the third in India. The first two left sacred books, by which we may make an intelligent estimate of Confucianism and Taoism. The sayings of the founder of Buddhism were collected into a canon by devoted disciples of after years, and thus in judging of Buddhism it is less possible to go back to the origins. Moreover, Buddhism is divided into two great schools, the southern one called Hinayana, traced to Sakyamuni, and the northern one called Mahayana, traced to Amitabha or Amita, who lived in the first century of the Christian era. But as the great truths of Christianity run through the Roman Catholic Church and all Protestant Churches, so these two schools of Buddhism have the same underlying principles by which it may be judged, and which in turn may be called to pass judgment on any important question.

The first thing to be noticed is that the spirit of Sakyamuni was the reverse of everything that was revolutionary. He turned away from the royal surroundings, in which he was born and bred, but he taught no disloyalty. He was dissatisfied with the ecclesiastical exclusiveness and the caste usages of the prevalent Brahman Faith, but he waged no war upon Brahmanism and Brahmanism in turn for many a century indulged in no persecution of the new rising Faith of the Buddha. The methods of this religious reformer were those of peace and good-will, not of violence and hatred. "This prince came down from his throne, and walked with poor and outcast people; joined the hands which cast forbade to touch each other; reached out his own to the pariah, who forthwith arose out of the dust, the equal of kings." His reform was not destructive. He had a vision of new spiritual truth and went preach-

ing it to high and low. By his example even more than by his preaching he won disciples not only to himself but to the cause of charity and self-abnegation. His conquests were not by force, but by the entrancing power of goodness. After forty years of missionary journeyings among his own countrymen he committed his message to his faithful followers, and entered into Nirvana at the age of eighty. Thenceforth his teachings were proclaimed to all parts of India, Ceylon, Burma, Siam, Thibet, China, Corea and Japan. There was missionary zeal, but no religious persecution, no religious wars, no political upheavals. Buddhism was born in the stillness of meditation, conquered through the spirit of compassion, and if to-day its decline is seen in any country, it is because it has forgotten from whence it came and what has been the source of its life.

The outstanding characteristic of Buddhism, in all its separate schools, is charity or compassion. In its presence wars vanish, and revolutions by the might of arms is unthinkable. By the decay of the Buddhistic spirit, the revolutionary spirit has chance to thrive. When a wealthy devotee approached Sakyamuni with offers of help, he was greeted with these words: "The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy, for he suffers not from repentance; he receives the opening flower of his reward and the fruit that ripens from it. Hard it is to understand; by giving away our food, we get more strength; by bestowing clothing on others, we gain more beauty; by founding abodes of purity and truth, we acquire great treasures."

Once a king's son built a beautiful temple for the Buddha and his disciples and when it was completed, the king came to welcome the holy teacher. Instead of paying compliments to the

king, the teacher in sincerity, but in love, exhorted the king as to his duty over his people. He said: That which is most needed is a loving heart. Regard your people as we do an only son. Do not oppress them, do not destroy them; do not exalt yourself by trampling down others. But comfort and befriend the suffering. Neither ponder much on kingly dignity, nor listen to the smooth words of flatterers." These are sound words for any ruler, of any country, of any age. To follow them will mean peace and quietness.

The teaching of the other great Buddha, Amitabha, who lived some 600 years after the other, and whose name is on the lips of millions, is in the same beautiful spirit, whose words calm all angry passions. A disciple asked of the meditations by which one could enter into "the paradise of the land," and this Buddha said there were five, the first two of which we cannot refrain from quoting. The first meditation is that of love, in which you must so adjust your heart that you long for the weal and welfare of all beings, including the happiness of your enemies. The second meditation is that of pity, in which you think of all beings in distress, vividly representing in your imagination their sorrows and anxieties so as to arouse a deep compassion for them in your soul."

One other sentence includes it all: "My law is a law of mercy for all." It would be good for China if this message of these two Buddhas were again preached, as in the early centuries of its entrance into China. Whatever men may say as to other features of Buddhism, this chief feature may be a joy, a comfort, restraining influence, to all who fall a prey to hatred and malice, revenge and envy, which separate and can never unite. Would that mercy, compassion, charity and pity might rest to-day on this distracted land!

The key-word to the teachings of Confucius is righteousness; of Mencius benevolence; of Laotsze, quietness; and of Buddhism, compassion.

This underlying principle is applied to human duties in the form of commandments or prohibitions. Of these ten in all the first is, not to kill. A leading disciple of the Buddha gave this instruction: "An ordained disciple must not knowingly and malignantly deprive any harmless creature of life not even an earth-worm or an ant. The disciple who knowingly and malignantly deprives any harmless creature of its life is no longer a disciple of Shakyamuni." As compassion is the predominant internal quality of the Buddhist devotee, so unwillingness to take life, human or animal, is its predominant external characteristic. If life is thus sacred, even to that of the lowest insect, where is there a place for such practices as murder, assassination, modern bomb-throwing, the slaughter of war and the bloodshed of revolution? The whole trend of Buddhism, internally and externally, is against revolution.

This special teaching of Buddhism had a wonderful effect on Hindoo temple rites, substituting offerings from the field for the sacrifices of animals. In all eastern Asia the customs of the people have been modified by this idea of Buddhism. At times the custom may have been directed more to preservation of animal life than of human, but the inner meaning knows no such distinction. All life, according to the Buddha, is sacred, and should not be needlessly taken.

Bearing in mind these two fundamental teachings of Buddhism, as well as the spirit of the Sakyamuni, it will be of interest to notice the reference made by the great Teacher to the question of wars. When Sakyamuni was preaching his new message of compassion, he met a great general by the

name of Simha, who afterwards became an adherent of the new teaching. This military man was puzzled as to his duty, and so asked these questions of the Teacher: "Does the Tathagata who teaches kindness without end and compassion with all sufferers, permit the punishment of the criminal? And further does the Tathagata declare that it is wrong to go to war for the protection of our homes, our wives, our children and our property? Does the Tathagata teach the doctrine of a complete self-surrender, so that I should suffer the evil-doer to do what he pleases and yield submission to him who threatens to take by violence what is my own? Does the Tathagata maintain that all strife, including such warfare as is waged for a righteous cause, should be forbidden?" These are certainly very practical questions, and it will be interesting to see whether the extreme form of passive resistance is taught, or whether war under any circumstance is forbidden. The following is the reply: "The Tathagata indeed says that he who deserves punishment must be punished, and he who is worthy of favour must be favoured; and at the same time he teaches to do no injury to any living but to be full of love and kindness. These injunctions are not contradictory for whosoever must be punished for the crimes which he has committed, suffers his injury not through the ill-will of the judge but on account of his own evil-doing. His own acts bring upon him the injury which the executer of the law inflicts." As to warfare these are his words of counsel: "The Tathagata teaches that all warfare in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace are blame-worthy. He must be blamed who is the cause of war. He who struggles should look

to it lest he struggles in the interest of self against truth and righteousness."

In these words Sakyamuni countenances war and so revolution, more than does Lao-tsze. He takes a moderate position; he is not an extremist. Compassion must always reign, and when war arises, it must be under limitations; first, that peaceful methods have been tried to the fullest extent, and secondly, that the cause is a righteous one and not a selfish one. Thus, suppose there is tyranny, its overthrow is a duty and the cause of human liberty is a righteous one; of this there is no dispute; it only remains to determine whether all peaceful methods, all constitutional methods, all methods under the law, have been fully tried. If the opponent of tyranny bears this in mind, and is also possessed with feelings of pity and charity, it is most improbable that he will find it necessary to enter on war. Certainly he will not rush into war. If fight he must, it will be with hatred of fighting, not doing it gleefully or as a pastime.

Lest this very limited countenance of warfare should be stretched into open advocacy of war, the Buddha adds other exhortations as a check on human passion. To this same general he gives a warning and makes an appeal. "He who is victorious should remember the instability of earthly things. His success may be great, but be it ever so great the wheel of life may turn again and bring him down into the dust. However, if he moderates himself, and, extinguishing all hatred in his heart lifts his down-trodden adversary up, and says to him. "Come now and make peace, and let us be brothers," he will gain a victory that is not a transient success, for its fruits will remain forever. Great is a successful general, O'Simha, but he who has conquered self is the greater victor." This appeal may well be reiterated these days to the conquering

forces of the President, and the nation can do no better than turn from warfare to the larger and more enduring task of cementing the bonds of brotherhood within the nation and then with the rest of mankind.

Here is another proverb: "If one man conquers in a battle a thousand times a thousand men, and if another conquers himself, the latter is the greatest of conquerors." And again "He who has given up both victory and defeat,—he, the contented, is happy." And one more: "Never is wrath stilled by wrath, only by reconciliation; this is an everlasting law."

Such are the teachings of Buddhism concerning revolution. The founder of this Faith of the Far East never exhorts to revolution, still less does he face one to enter into revolution. He does not encourage revolutions, but rather hopes they may not arise. His high spiritual nature shrinks from revolution and longs for peace and quietness as does the loving heart of Lao-tsze. Revolution is a drastic measure; it is the last alternative. It is undesirable and lamentable. It is not so good as peace, and, while permissible, is not to be commended. Even when successful, its success is illusory; it easily turns to defeat. If revolutions come, as come they must, let them be true to the Right, be conducted in the spirit of charity, with no malice, and let them be quickly ended.

This sweet reasonableness of the Buddha we recommend as a safe example to the turbulent condition of the China of to-day.—*The China Republican Weekly Ed.*, Sept. 5, 1913.

TAXILA.

THE EXCAVATION OF THREE BURIED CITIES.

DR. MARSHALL'S INTERESTING DISCOVERIES.

The following is extracted from the interesting paper read at Simla by Dr. J. H. Marshall, C. I. E., Director-General of the Indian Archaeological Survey, on the excavations which he has been conducting on the site of the ancient city of Taxila in the Punjab:—

THE AGE OF TAXILA.

The foundation of Taxila goes back to a very remote age, but of the epoch before Alexander the Great we know practically nothing beyond the fact that, it was probably included in the Achæmenian Empire of Persia, and that it enjoyed a great reputation as a University town—famous for the arts and sciences of the day. Alexander descended on the Punjab and received the submission of Taxila in 326 B. C. but four years later the Macedonian garrisons were driven out by Chandra Gupta, and Taxila then passed under the dominion of the Mauryan Emperors, to whom it remained in subjection until the death of Asoka. Then, in 190, B. C., Demetrios, the son-in-law of Antiochos the Great, extended the Bactrian power over the north-west of the Punjab and paved the way for the establishment of a line of Greek princes who were ruling at Taxila for the greater part of the second century before our era. After them came a dynasty of local Parthian kings—Mues, Azes, Azilises and others—who carry us down to about 75 A. D. and these, in turn, are succeeded by the Kushan Emperors, among whom the name of Kanishka is the most celebrated. Thus, within four centuries Taxila became subject to five separate Empires—the Macedonian, the Mauryan, the Bactrian

the Kushan, and from these widely different civilisations—extending from Greece to Western China and from the steppes of Russia to the Bay of Bengal—she must have inherited much of the culture and of the arts peculiar to each. With the decline of the Kushan power and the rise of the Imperial Guptas in the fourth century, the history of Taxila, so far as we are concerned, comes to an end. Her power and importance gradually waned and when the Chinese pilgrim, Hiuén Thsang, visited the city in the 7th century, he found that the state had become a dependency of Kashmir and that the monuments of her former greatness were in ruins.

Such, in bare outline, was I believe, the history of the city, but I should warn you that even the facts which I have given you, and which personally I believe to be well established, are by no means accepted by all historians. For example, the Kushan Emperor Kanishka is placed by some authorities in the middle of the 1st century before Christ, thus antedating the majority of the Parthian kings. Again, the rise and fall of the Parthian and Greek dynasties has been a subject of much controversy, and great doubt has existed as to which particular kings ruled over Taxila and which over other principalities. You will see, therefore, that there is ample scope at every turn for the spade to do its share in clearing up this early period of history, and no less scope; let me add for it to throw light on the evolution of the architecture and plastic arts in this part of India, about which our knowledge has been even more nebulous.

With these remarks I will now introduce you to the remains of Taxila itself. They are situated about 20 miles to the north-west of Rawal Pindi, in a particularly pleasant and well watered valley, with the snow ranges of Kashmir to the north and lower hills,

including the Margalla range, completing the circle on the south and west. This position on the great trade route which used to connect Hindustan with Central and Western Asia, coupled with the strength of its natural defences and a constant supply of water, sufficiently explain the growth of the city in early times. If you will look at the map before you, you will see that there are 3 chief settlements the Bir mound Sir Kap in the middle, and Sir Sukh to the north, with clusters of smaller remains grouped around each. These three areas appear to represent three separate cities, built, like the several cities of Delhi, by successive dynasties or despots, the parallel between the two cities being the closer for the reason that in each case the new capitals were shifted further and further north. The three cities at Taxila with the relations round about them cover an area of a dozen square miles or more, and I need hardly tell you that the examination of such a vast sight is likely to occupy a good many years. At present, I have been at work for less than three months and have made trial diggings at four places only—namely, at the Chir Tope, near the south-east corner of the site, in Sir Kap, at Jhandial, and on the Bir mound.

HOW A "PLATEAU" IS FORMED.

The Chir or "Split" Tope, as it is called from the great cleft through its centre, stands on a lofty plateau high above the Tamranullah, which is manifestly identical with the stream called Tiberonalo or Tiberopotamos by classical authors. The plateau is not a natural formation, but is composed mainly of the mud walls of village habitations which must have existed here from time immemorial. In the climate of Northern India such habitations crumble quickly the moment they lose the protection of their roofs, then other house are erected on their ruins and so the process goes on every cen-

tury witnessing the addition of half a dozen feet or more to the height of the mound.

THE PLAN OF THE EXCAVATION.

Dealing with the excavation of Sir Kap the lecturer said:—

In attacking the excavation of a city like Sir Kap, I always believe in cutting right through its centre, and accordingly I drew a long trench north and south from the middle of the north wall towards Hathial. This trench, as it happened, coincided almost exactly with the line of one of the main streets—perhaps the high street of the town—and on the east side of the street we started to excavate various buildings of which I shall describe only three. Two of these (A and B) are of the Parthian epoch and built of the characteristic rubble masonry. In each case, only a strip of the building has been cleared along the side of the street and it is useless at this stage to guess at their complete plan. All that I can say at present is that they appear too large for private houses and that the absence of any domestic utensils seals or such antiquities militates against their being palaces. On the other hand their plans so far as they have been recovered are unlike those of any monasteries that we know of though the presence of a courtyard with a 'stupa' in each certainly suggests a religious use. Possibly they may turn out to be colleges or other public buildings with private 'stupa' shrines attached. You will see from the plan that the chambers of these buildings are not provided with doorways. The fact is that they are really basement chambers or 'tykhanas' entered from above. In this connexion there is a passage in the life of Apollonios which is worth quoting. He is said to have visited Taxila about 50 A.D. during the Parthian period and describes it thus "From the streets the houses seemed of only one storey but they all had an underground floor."

The shrines in these buildings are quite unique. They consisted of square bases ornamented with pilasters and other decorative features and surmounted by a dome with the usual umbrellas above. The base was ascended by a flight of steps at its corners were round pillars of stone and stucco surmounted by lions standing on Persepolitan capitals while round the outer edge of the base ran a low railing of the familiar type. A good idea of the appearance of these 'stupas' when they were intact may be obtained from the relief of the Mathura school which appears on the screen. The upper parts of the shrines have now fallen but the bases are well preserved and the columns railings and umbrellas were all found lying about the courtyards. The decoration of the front of the large shrine is well worth notice for the combination it presents of Indian and Hellenistic features. The basis of the design is plainly classical, as you can see from its general proportions and from the mouldings Corinthian pilasters and other features but Indian details are found in the 'torana.' Gateways in the niches with curvilinear roofs and in the brackets above the Corinthian capitals. Another feature of interest is the double headed eagle over one of the niches.

This motif occurs so far as I know for the first time in an ivory from Sparta, but it seems to be particularly associated with the Scythians from whom it may have been borrowed by the Parthians or possibly introduced at Taxila by the Sakyas. At a much later date it was adopted in the Imperial Arms of Russia and Germany.

WHAT HAS BEEN DONE.

Dr. Marshall summed up the results of his work at Taxila as follows:—

First we have settled generally the disposition of the site, have determined the ages of the several settlements in the city of Sir Kap and have found that

the settlements on the Bir Mound are anterior to them.

Secondly we have recovered a number of monuments of the Parthian and Kushan epochs and by fixing their relative dates have established a series of much needed land marks in the history of architectural development. The prevailing spirit of the Parthian architecture has been found to be Hellenistic, the Indian elements being subsidiary and this architecture leaves no room for doubt that the Parthians played a prominent part in the diffusion of classical ideas in India—a fact which has an intimate bearing on the evolution of early Indian art. Moreover by correlating other known buildings in the Punjab and Frontier Province with the series of monuments I have discovered at Taxila, it is now possible to determine within narrow limits the age of the former. For example, it is now apparent that the remains at Tareli belong to the close of the first century of our era while the celebrated stupa at Ali Masjid proves to be more modern by two hundred years than was previously supposed; and I have no doubt that the age of other famous structures, such as the Tope of Manikyala and the Monasteries of Jamalgarhi and Takht-i-Bahi can be fixed in the same way.

Fourthly, we have secured an abundance of sculptured images, which like the architectural remains furnish us with new and valuable data for the chronology of the plastic arts.

Fifthly, we have demonstrated that Buddhism was the prevailing religion at Taxila in the Parthian epoch; and consequently the generally accepted opinion that Kanishka was responsible for the hold which Buddhism took upon the north-west of India must be discarded.

Lastly we have obtained clear, and to my mind conclusive, evidence both

from our buildings as to the sequence of the Greek Ferehian and Kushan dynasties, and we have found that there are no grounds for supposing either that Kanishka intervened in the first century before Christ, or that the Parthian Maues was, reigning in the 2nd century of our era.—*Indian Mirror*.

The Rangoon College Buddhist Association.

We have received the report of the eighth year's work of the above association. We are glad to note that "it is a permanent and recognized institution and can claim to be an established success." We are further glad to note that among its members are some of the honoured names in Burma. Two meetings a month are held when a lecture is given on a religious or national subject. The society has been "a means of diffusing a religious spirit amongst the Buddhist students of this Leading Educational Institution." The lectures themselves "have widened the ideas and have explained many difficulties in connection with the cardinal points of our religion." The Society possesses a good library and the funds show a balance on the right side. We hope the good work will continue and the association will prosper.

One of the lectures, delivered by Bhikkhu Silacara is produced in pamphlet form, it is styled "The Buddhism of the Layman" and deals with the Byagghapajja Sutta or The Tiger path Sermon of the Anguttara Nikaya.

The Blessed One has arrived at a village called Kakkara pattan and one of the village householders known as Longshanks addresses him, and inquires if He has anything in his teaching suitable for folk like him that will lead to their happiness here and hereafter.

There are four things the Blessed One says which lead to the happiness and welfare of the householder.

Energetic Activity, Preservation or guarding of Wealth, Friendship with the Good, and Regulated living. In whatever profession a layman may engage himself, he should be proficient, resourceful, industrious and vigilant; doing every thing himself that should be done and seeing it done by others.

The wealth the householder has acquired by industry he next guards against fire and thieves and wantonness.

The third element in the householder's welfare is Friendship with the good. The acquiring of wealth is of no use if a man consorts with thieves, gamblers or vicious men, on the other hand by associating with the liberal minded he becomes liberal, with the virtuous he becomes virtuous, and by mixing with those full of wisdom he acquires wisdom and faith.

Regulated living the Buddha explains, is where a householder knows the extent of his income and so regulates his expenses; he should be generous according to his means and should not be miserly.

To hoard ones wealth is as much an abuse as reckless squandering. These four rules will bring happiness and well being in this life.

There are four others, which bring happiness in lives to come. They are Faith, Virtue, Liberality and Wisdom. Faith is the confidence that comes in the belief in the Blessed One and his teachings. Virtue is the conduct that arises from such Faith. The Virtues that the Buddha enjoins are the acting up to the five precepts (1) abstention from killing (2) abstention from theft (3) abstention from impurity (4) abstention from falsehood (5) abstention from intoxicants.

Liberality the Blessed One explains is this "The layman lives his life with thoughts clean of the stain of miselliness, free and liberal, open-handed, delighting in deeds of charity giving to those that ask of him, distributing alms."

This liberality is essentially a non attachment to things essentially transient and unlasting.

What is Wisdom? "The layman who is wise arrives at the perception of the ceaseless rise and fall of things; he attains to wisdom through exalted and penetrating insight; he moves towards the total ending of Ill." These are the eight things that lead to welfare in this world, and the final attainment of Nirvana.

'MATTER' IN BUDDHIST PHILOSOPHY.

(A Lecture delivered under the auspices of the Buddhist Brotherhood.)*

BY

CHAS. DIAS.

In Buddhism life is likened to a flame. A flame is an apparently continuous process; but in reality it is a series of different acts of combustion following one another in rapid succession. In Chemistry combustion is described as the combination of substances with the evolution of light. A flame, usually, is built up of a large number of separate acts of combination taking place among minute particles of oil and oxygen of the air. The hydrocarbons of the oil combine with oxygen evolving light. Life similarly is a combustion process, the product, ordi-

narly, of the co-action of Nāma with Rūpa. There are however exceptions which are in a field outside our common experience, and in the course of this lecture which is of a very elementary nature we shall not discuss them. Our business to-day is the examination and study of one of these two factors.

'Nāma' is usually translated into English as 'Name' and 'Rūpa' as 'Form.' This is the literal rendering of the words. But when we consider the ideas conveyed by these words, the translation of 'Nāma' as 'Name' and 'Rūpa' as 'Form' seems to be unsatisfactory. 'Mind' would be a better rendering of 'Nāma' and 'Matter' a better rendering of 'Rūpa.' We shall not waste time by examining reasons to justify such rendering. This lecture taken in its entirety, I presume, would justify the rendering of 'Rūpa' as 'Matter' and it is hoped that a subsequent lecture will justify the rendering of 'Nāma' as 'Mind.'

Before proceeding further it is necessary to understand what we mean by 'Matter.' What is 'Matter'? What answer do the scientists give to this question? There was a time when the scientists replied that each kind of matter is built up of a characteristic kind of particle. Later they replied that matter was built up of atoms, and to-day their reply is the electrical theory of matter. These are all theories. The scientists warn us not to regard these theories as objective truths but as working models. These theories are satisfactory so far as they account for what we actually observe. But these theories are no answer to our question. We desire to know what 'matter' is. We shall take a particular kind of matter. Let us say oxygen, the most wide spread of elements. We ask the scientists what oxygen is. Their reply is that it is an invisible gas, that it supports combustion, and that it is heavier than hydrogen.

* I am anxious to acknowledge my indebtedness for help received in the preparation of this lecture to my teacher, the Rev. G. Sumanasara of the Kolonnawa Temple, and to "The Compendium of Philosophy" by S. Z. Aung.—C. D.

But this no reply to our question, this is only an enumeration of the qualities of oxygen. What they mean by oxygen is a bundle of qualities. They do not know *what* oxygen is. Scientists admit that they do not know *what* 'matter' really is.

Buddhism treats of 'matter' by dealing with the *qualities* of matter. It wastes no time in theorising. The scientists have not got at 'Matter' they are only dealing with the qualities pertaining to matter. Buddhism does not trouble itself about what 'matter' is, makes no endeavour to find it, does not theorise, but deals with the qualities of matter in a way suitable for its purpose: to solve the riddle of existence. The aim of science is descriptive formulation. When the purposes differ the methods of treatment also necessarily differ. Those who have studied the subject from the modern text books of science will find the treatment in Buddhism unfamiliar; and in the same way those who have studied the Buddhist treatment feel themselves in a strange land when they read the modern text books of science. This is due to the difference of perspective. To some of us the Buddhist treatment is unfamiliar, and this is all the greater reason why it should be carefully studied comparing it with the modern scientific treatment of matter.

Rūpa is defined as that which changes its form under the physical conditions of heat, cold and the like. In its generic sense it means 'matter' but in its specific sense it means 'material qualities.' Before dealing with the various kinds of material qualities it will be well to study 'Rūpa' generally.

Matter is said to be unmoral; by this we understand that it has no force Karmic or otherwise to operate as causes. Though matter does not act as a cause it is the result of causes and brought about by them. Sense desires,

desire for existence, error and ignorance live with it and it is conditioned by causes. It is the object of grasping or Upādāna that prolong existence, and desires make it their object. It always acts objectively and it is never subjective.

Of the material qualities, the names of four are well known: they are Pathavi, Apo, Tejo and Vāyo. All kinds of matter are built up of these four great essentials or Maha-bhutas, or in other words all kinds of matter possess these four essential qualities. Pathavi, Apo, Tejo and Vāyo are popularly understood to mean *earth, water, fire and wind*. It is such careless renderings of Buddhist Philosophical terms into the English language that brings ridicule, unnecessary ridicule, upon Buddhism. These words are used in a technical sense in Buddhist Philosophy, their meaning used as such must be understood before translating the words. The literal translation of the popular significance of these words does not help a student of Buddhist Philosophy. Such renderings are very harmful. Buddhism teaches that all matter built up of Pathavi, Apo, Tejo and Vāyo. No sensible man can believe that all matter is built up of earth, water, fire and air. Buddhist boys who are receiving any education worth the name are bound to lose their respect for a religion the philosophy of which is supposed to teach such absurd science. I have seen some where an attempt being made to explain away the difficulty by a clever interpretation which is again unsupported by the teachings of Buddhist Philosophy. It is argued that by Pathavi is meant solids, by Apo is meant liquids, by Tejo is meant 'ether' and by Vāyo is meant gases.

Such arguments and misconception of the meaning of the words are due to the incorrect rendering of the words into English, loosely and without

properly understanding their sense. These every day words are used as special philosophical terms in Buddhist Philosophy. They are used in a technical sense. When the meaning of words used as such is properly understood all difficulties disappear.

What then is Pathavi? A heap of earth is not a heap of Pathavi. The Lakkhana or characteristic mark of Pathavi is Kakkha-latta or hardness. It is that hardness which prevents two bodies occupying the same space at the same time. It is that hardness which prevents my hand sinking into the table when I press it. It is that quality which resists and prevents my hand sinking into the table. Solids possess this quality in a high degree, liquids in a less degree and gases in a still less degree. What is meant by Pathavi is that quality of hardness which is present in all forms of matter and allows a certain particle of matter to occupy a definite space at a definite time and prevents another particle of matter from occupying the same space at the same time. In rocks, stones, and earth we notice the Pathavi quality preponderating, but rocks, stones and earth are themselves not Pathavi.

Is a glass of water a glass of Apo? Water is not Apo, but in water the Apo quality preponderates. It is incorrect to regard water as Apo. We all know that water can be touched. But it is distinctly stated that Apo cannot be perceived by touch: "Apo-dhātu vajjitaṃ bhutattaya sankhatam pothabbam" meaning thereby that by touch we can perceive the essential qualities Pathavi, Tejo, Vayo, but not Apo, Apo cannot be perceived by touch, but we can perceive water by touch. Therefore Apo is not the same as water. Apo is regarded as "Bandhanattam Rūpam" or that quality which binds material particles together: or in other words Apo is cohesion.

Tejo is heat or temperature. Tejo imparts heat and causes ripening. It

is present in a high degree in a flame, but it is present every where and in all kinds of matter.

Vāyo is thus explained: "Vāyati de santa ruppatti hetu bhavēna bhuta sangātam pāpē titi vāyo." It is that which causes matter to move from one place to another. This quality is most easily seen in air; but air itself is not Vāyo. This quality is seen in all throbbing, all movement, all expansion and in all contraction. As long as matter is capable of motion, expansion or contraction, this quality must be regarded to be present in matter.

Pathavi, Apo, Tejo and Vāyo or the qualities of hardness or extension in space, cohesion, temperature and capability of motion inhere in all kinds of matter.

In addition to these four essential qualities, all kinds of matter possess four other qualities, viz:—colour, odour, taste and the quality of nutrition.

Colour is what one perceives with the eye. Forms and shapes are inferences. We see a certain arrangement of colours, light and shade and we infer that we see a chair. A similar arrangement of colours laid on a canvass makes us see or infer that we see a chair. When we say that we see objects, we are really talking of inferences we have made mentally after observing what we can really observe viz:—colours.

Odour is what one perceives with the help of the nose, and taste is what one perceives with the tongue. The quality of nutrition is that quality in matter which is capable of acting on the human body or the bodies of living beings and producing a change therein, a change usually of a helpful nature to sustain life.

The four qualities viz:—

Colour, odour, taste and nutritive quality together with the four essential qualities pathavi, apo, tejo and vāyo are

collectively called *Suddha attaka* or the pure octad. Even the smallest particle of matter possesses these eight qualities. The *Suddha attaka* may be compared with a molecule. A molecule is a unit particle of matter: *Suddha attaka* is obtained, likewise, in the smallest particle of matter. No matter is possible without the pure octad or the *Suddha attaka*.

Living matter however possesses vital force in addition to the pure octad. These nine qualities form the *Jivita navaka kalāpa* or the vital-nonad. Even the minutest particle of living matter possesses these nine qualities. A cell of the modern scientists, the smallest particle of living matter, possesses the vital-nonad. Therefore *Jivita navaka kalāpa* or the vital-nonad may be regarded as a cell seen from a different standpoint. The scientists uses the cell as a unit to build up living matter, the microscope of Buddhist Philosophy analyses the qualities that are present even in the smallest particle of living matter.

When the vital force ceases the vital nonad becomes the pure octad. The vital nonad and pure octad are what are called *kalāpa*'s. By this term we mean a bundle of material qualities which go together or are regarded to be together present, however minute the particle of matter under consideration. These *kalāpa*'s may be regarded as unit masses of matter in which the qualities obtain or as only a bundle of qualities which exists with reference to a mass of matter.

Having noticed the qualities that inhere in all kinds of matter both living and lifeless, we shall now study the sensitive material qualities. Of the sensitive material qualities *Cakkhu pasāda* or that portion of the eye with which one sees is one. We may disagree as to what part of the eye enables us to see, we may say that it is the optic nerve ends that enable us to see,

let us fight about it as much as we like but admit, we must, that we see with the aid of the eye. That which is in the eye that enables us to see is called *Cakkhu pasāda* when this sensitive quality of the eye is added to the vital nonad the result is the 'eye decad' or *Cakkhu dasaka kalāpa*. In the same way are to be understood, '*Sōta dasaka*,' '*Ghāna dasaka*,' '*Jivhā dasaka*' and '*Kāya dasaka*' which may be translated as the auditory or ear decad, the nasal or nose decad, the lingual or tongue decad and the corporeal or body decad.

There are three other decads that must be added to these decads already mentioned. These three decads are the '*Itti-Bhāva-Dasaka*,' '*Puriso-Bhāva dasaka*' and the '*Hadaya vatthu dasaka*' or the female, male and the basal or heart decads.

The female decad is obtained by adding to '*Jivita navaka kalāpa*' or the vital nonad the female quality or '*Itti bhāva rūpa*.' By this term we mean the sum total of those qualities which go to stamp a living body as feminine. They may consist of gait, shape of limbs and body and other qualities of a similar nature. Similarly when the male qualities or '*Puriso bhava rūpa*' are added to the '*Jivita navaka kalāpa*' or vital nonad we get the '*Puriso bhāva dasaka*' or the male-decad.

One other decad remains to be explained; that is the base decad or '*Hadaya vattu dasaka*.' This decad is obtained by adding to the vital nonad the material qualities of the base, the heart base, that material thing on the basis of which apprehension takes place. This base according to the commentators is the heart organ, a decision at which they have arrived in the light of the physiological knowledge then prevailing in India, nay throughout the world. The modern scientific view shows us the brain as the seat of all thinking. The view of the commenta-

tors is at variance with the modern scientific view. Let us appeal to the Buddha himself for his decision.

In expounding his doctrine it was necessary for him to refer to the basis of thinking, as he had to refer to the basis of sight &c. In the case of sight, sound &c. he refers clearly to the organs such as the eye, the ear &c. But when he comes to the basis of thinking he says: "Yam rūpam nissāya mano dhātuṇa mano vinnana dhātuṇa pavatanti tam rūpam." Meaning thereby that what he means by the basis of apprehension is that material quality which enables apprehension and comprehension to take place. The Buddha does not locate it. The commentators have done it, and they have fixed on the heart as the ultimate basis. If we all agree to think that the seat of the mind is our little finger, that will not effect the teachings of the Buddha in the least. You and I can quarrel among ourselves or with the commentators but that in no way effects the teachings of Buddhist Philosophy.

Before proceeding further it would be well to review what has been so far said of these cells or kalāpa's or groups and classify the rūpa or material qualities that constitute them.

There is the 'Suddha attaka' or pure octad built up of the elements of extension in space, cohesion, temperature and motion—the four essentials—together with colour, odour, taste and nutritive essence. To these by adding the vital force or 'Jivitendriya' we get the 'Jivita navaka kalāpa' or the vital nonad—the bundle of qualities pertaining to a unit mass of living matter. To 'Jivita navaka kalāpa' or the vital nonad by successively adding the eight qualities viz:—the sensitive material quality of the eye, of the ear, of the nose, of the tongue, of the sensitive skin and then again the female, male, and basic quali-

ties we get 8 'dasaka's' or decads. In the study of these eight decads and the vital nonad we have had to notice 17 material qualities; 9 under the vital nonad and the 8 qualities added successively to the vital nonad to produce the 8 decads. We may mention here that Buddhist Philosophy recognises 28 material qualities, of them only 11 more have to be studied.

The dasaka's or kalāpa's or groups above referred to have very short lives. They indeed last for an immeasurably short duration of time. They however with a very few exceptions live longer than thoughts; or in other words a 'rūpa kalāpa' as a rule lives longer than a thought. Measured by thought moments a kalāpa lives for 17 moments: "Satta rasa citta khaṇāni rūpa dhammā māyu." But each such thought moment is capable of division into three thought instants. Measured by instants a kalāpa lives for 51 instants. A kalāpa integrates or arises at the 1st instant: it is the genesis, 'Uppāda' or 'jāti' of the kalāpa; it ceases or dies at the last instant, it is the 'bhanga' or 'aniṇṇatā' phase of its existence. The 49 intermediate instants between the 1st and the last constitute the existence 'bhiti' or 'jarathā' or growing old of the kalāpa.

The birth, decay, and death of kalāpa's are always taking place. This imperceptible death of rūpa kalāpa is termed 'Kṣaṇika maraṇa' or 'momentary death' as distinguished from 'Sammūti maraṇa' or what we usually mean by the term Death. Considered from the material side and viewing death as the bhanga or disintegration of kalāpa's, there is no difference between either kind of death. Although on the material side there is no difference, there is a great difference between the two kinds of death when viewed from the mental side. This question of death is full of interest but has to be postponed for a future occasion,

There is a note-worthy difference between thought succession and kalāpa succession. There can be only one thought at one time. When the first thought ceases only can a second thought arise. But new kalāpa's arise without waiting for the death of the previous kalāpa's. Altogether new kalāpa's sometimes arise when there are sufficient causes for such arising. In our bodies at one moment there are kalāpa's of 17 stages of growth or decay: those that are just arising, those that are ripening, those that are hurrying to cessation and those that are dying. In the early portion of a life time new kalāpa's are formed in numbers greater than the dying ones, and we notice growth. In the middle period of a life time there is a balance. In the last portion of a life time more kalāpa's hurry on to cessation and the conditions are not favourable for the formation of new kalāpa's.

Kalāpa's are the results of causes. We shall try to understand what these causes are. There are four causes that produce material phenomena: two of them are mental causes and the other two are material. The two mental causes are Karma and 'Consciousness.' The study of Karma and 'Consciousness' is impossible within a limited space. But the difference between Karma and 'Consciousness' when they operate as causes producing material phenomena is easily told. The material phenomena caused by Karma arise as resultants, i. e. not with the Karma itself but after it; whereas those that are caused by Consciousness arise with it simultaneously. The kalāpa's caused by Consciousness arise together with it, but those that are caused by Karma occur as resultants of that thought whereof the mental concomitant called 'Cetana' has been functioning in such a way as to produce results.

The material phenomena caused by Karma are called 'Kammaja rūpa' and

those caused by consciousness are called 'cittaja rūpa.' Postponing for a while the consideration of those phenomena called 'cittaja rūpa' and those that are referred to as caused by material causes, we shall now pay attention to those phenomena caused by Karma.

By Karma are caused 9 kalāpas, viz:—the vital nonad or 'jivita navaka kalāpa' and the eight decads starting with 'cakkhu dasaka kalāpa' or the eye decad.

At the moment of conception of a human being, with the re-birth consciousness arise 3 kalāpa's each of which contains 'jivita navaka kalāpa' or the vital nonad. These three are the body, sex, and heart decads 'kāya,' 'bhava,' and 'hadaya vatthu' dasaka. Sometimes only two dasaka's are obtained as the sex decad may be absent. These three kalāpa's live for 17 thought moments but before they disappear at the end of that time others in larger numbers arise and the body grows. Later according to Karmic causes arise the eye decad and the other decads. This process continues during a life-time till 17 thought moments before death. From 17 thought moments reckoned backwards from the moment of death the material phenomena caused by Karma cease to arise and the last of those that have arisen, persists for 17 thought moments and disappears with the dying consciousness.

Now we shall study the material phenomena caused by Consciousness. When the rebirth consciousness ceases thought after thought arises, and the process is continued till the moment of death. These thoughts are capable of producing material phenomena with their arising, and such material phenomena arise till death, and such phenomena are termed 'cittaja kalāpa's.' 'Cittaja kalāpa's' enable us to communicate with others, to convey to them our wishes, intentions and the like: we can let them know our thoughts. This

we do by means of intimation by body as dumb persons are compelled to do, and as we who are not dumb sometimes do, and by means of intimation by speech. My mind communicates with other minds not directly but through the medium of gestures or speech. These two media are therefore regarded as 'rūpa dhamma' or as qualities pertaining to matter which enable communication. It is evident that communication is not produced by Karma, but is caused by thoughts. Therefore among the 'cittaja rūpa kalāpa's' we place the kalāpa of communication by signs and the kalāpa of communication by speech: these are respectively termed 'Kaya viññatti navaka' the nonad of body communication and the 'Sadda viññatti dasaka' or the decad of speech communication. The pure octad plus the quality of communication by signs produced the nonad of body communication. The pure octad plus the quality of communication by speech needs the further help of 'sound' to enable communication, therefore instead of being a nonad the rūpa kalāpa of speech communication is a decad or a dasaka.

No communication is possible if our hands and tongues are as heavy as lead, if they are rigid and non-pliant, and unsuited for the purpose. Suitability is a question of degree for speech communication is possible even by clapping of hands. Nevertheless adaptability is necessary and indispensable. The three qualities of lightness, pliancy and adaptability or 'lahuta,' 'muduta' and 'kammaññata' together with the pure octad comprising in all 11 material qualities produce, the bundle, group or kalāpa known as 'lahuta deka dasaka' or the undecad of plasticity.

When these 11 qualities—the undecad of plasticity—occur with the quality of bodily communication we get the do-decad of plasticity 'lahutadi dvādasaka,' a kalāpa containing 12 qualities. The

same 11 qualities occurring with the quality of vocal communication and sound produce the kalāpa containing 13 qualities known as the tredecad of plasticity or 'lahuta diterasaka.'

The kalāpas caused by the mind are six and they are

- (1) The pure octad—suddha attaka
- (2) The nonad of body communication—kaya viññatti navaka,
- (3) The decad of speech communication—vaṇi viññatti dasaka,
- (4) The undecad of plasticity—lahuta deka dasaka,
- (5) The do-decad of plasticity—lahutadi dvā dasaka, and
- (6) The tredecad of plasticity—lahutadi terasaka.

We have learned that Karma causes 9 kalāpas, and we see now citta or mind causes 6 kalāpas. 17 qualities enter into the building up of the 9 Karma born or 'Kammaja kalāpa's.' We see some of the same qualities e.g. the pure octad again entering into the construction of 'Cittaja kalāpa' or kalāpa's caused by the mind. The new qualities that enter into the building up of 'Cittaja kalāpa' and do not enter into the building up of Kammaja kalāpa are 6 in number, and they are.

- (1) The material quality of communication by bodily intimation—Kaya viññatti rūpa.
- (2) The material quality of communication by speech intimation—Vaṇi viññatti rūpa.
- (3) Sound—Sadda rūpa.
- (4) Lightness of matter—Lahuta rūpa.
- (5) Pliancy of matter—Muduta.
- (6) Adaptability of matter—Kammaññatā rūpa.

There are thus six new qualities produced by Citta or mind which are not produced by Kamma. Adding these six to the 17 qualities previously

referred to under the kalapas formed by Kamma we get 23 qualities.

The rebirth thought itself does not cause any material qualities to arise. Thoughts thereafter with certain exception cause to arise with the arising of each thought, as long as vitality lasts, groups of material qualities or 'rūpa kalapa's' according to the nature of each thought so arising.

We have studied, very briefly, the material phenomena produced by the mind, we shall now examine the other causes—the material causes—that produce such phenomena. There are two causes that are capable of producing material phenomena. These two are 'utu' and 'āhāra.' Under 'utu' are included all physical and chemical causes. 'Utu' literally is temperature or manifestation of 'Tejo' or heat and this word is loosely used to denote season, but in philosophy it includes all those causes which are capable of acting on matter producing changes either physical or chemical.

The rūpa kalāpa's produced by 'utu' are four and they are:—

- (1) The pure octad, — *Suddha attaka*.
- (2) The sound nonad, — *Sadda navaka*.
- (3) The undecad of plasticity, — *Lahuta deka dasaka*.
- (4) The do-decad of plasticity, — *Lahuta di dvadasaka*.

Of these 4 kalapas 3 are produced by Citta also. But there is one kalāpa mentioned here, viz:— The '*Sadda navaka kalapa*' or the sound nonad, which though it appears in the '*Vaṇi viññatti dasaka kalapa*' caused by the mind, its separate identity was not thereunder considered. Some say that it should be included under *cittaja kalapa's*; others say that it should not be included. We shall not spend time to review the arguments of either party. All the kalapa's mentioned are

spoken of as body forming materials. But two out of the kalapas caused by 'utu' are existent apart from life in the inanimate world. These two kalapa's are the pure octad or '*Suddha attaka*' and the sound nonad or '*Sadda navaka*.' The evidence of the sound nonad in the animate world is plentiful. The thunder of heaven and the roar of the ocean are some of the phenomena of nature which cause their activities to be felt by us through the ear-door, and they serve as sufficient evidence to prove the presence of the sound nonad or '*Sadda navaka kalapa*' in the inanimate world; but in man himself the presence of this kalapa makes itself felt in the audible breathing of asthmatic persons and the rumbling abdominal noises caused by gases produced by food fermentation. These are not caused by Karma, nor by thought but by physical and chemical causes.

'*Utuja kalapa's*' begin to arise not with conception itself but later. At the moment of conception 3 kalapas viz:— '*kaya*,' '*vattu*' and '*bhava*' *dasaka's* usually appear. In each of these decades is present the essential quality of heat or '*tejo*.' This heat, when the kalapa's enter into the '*thiti*'—stationary—phase of existence, which as explained before, lasts for 49 thought instants, gives rise to '*utuja kalapa's*.' Therefore we notice that '*utuja kalapa's*' arise even before the '*Cittaja kalapa's*' and directly after conception. They go on arising as long as life lasts, and even beyond, even after vitality has ceased. These kalapas arise as long as the corpse exists.

'*Ahara*' or food, under which term is included all substances which can be absorbed into the human system whether inhaled swallowed, injected, or externally applied is capable of producing material phenomena. They arise at the period of assimilation. Two '*rūpa kalapa's*' are formed by food and they

are the pure octad 'Suddha attaka' and the undecad of plasticity: 'Lahuta deka dasaka.' These groups have been previously considered. These rūpa kalāpas caused by food start arising from the moment of assimilation, and are capable of being produced as long as vitality lasts. It may be noticed in passing that the support that life gets by breathing falls under this class.

Karma or Consciousness, physical and chemical causes, and food are continually producing material phenomena. The process of production and the cessation of phenomena have been briefly discussed, and reference has been made to kalāpas or groups so formed and the various qualities that co-exist to produce them. The qualities that form all the groups have been stated to be 23 in number. There yet remain to study only five other qualities.

Of them one is 'ākāsa.' 'Akāsa' has no objective reality. If we compare 'rūpa kalāpa's' to atoms, the inter atomic spaces would be 'ākasa.' Kalāpa's or unitary masses are regarded to be packed together in much the same way as a bottle is filled with sand. Although the bottle is full to the brim with sand yet there are spaces between the sand particles. These spaces are usually occupied by air. But air itself is built of air particles and the spaces between are occupied by something other than air. 'Akasa' is to be understood as that which separates one group or kalāpa from another. When kalāpa's born of the four causes above referred to are packed together the element of space appears between such kalāpas. Therefore akasa is said to be produced not by any one cause but by all the four causes.

There remains only four other qualities to be dealt with. Kalāpa's are born, they exist, and they disappear. These phases are the integration, decay and impermanence of material groups. A

'rūpa kalāpa' exists for 51 thought instants. At the first instant the kalāpa arises, and this arising is called 'upacaya' and the cessation at the 51st instant is called 'aniccata,' and the existence for 49 instants is called 'jarata' or the state of growing old. When a kalāpa is integrated and before it disintegrates several other kalāpa's also integrate, and this integration regarded relatively as subsequent to a previous integration is said to be 'santati' or continuance of integration. Upacaya and santati are therefore the same in kind; the difference is only relative.

Indeed 'santati' is not regarded as a separate material quality by some authors. For example 'Sacca sankhepa' ignores 'santati' as a separate quality and recognises only 27 such qualities.

When the four qualities of 'upacaya' 'santati,' 'jarata' and 'aniccata' are added to the previously mentioned 24 qualities we arrive at the 28 rūpa's or material qualities recognised in Buddhist Philosophy.

I have attempted to place before you in a very general way the Buddhist view of matter as I understand it. My explanations are willingly submitted to your criticism. I indeed crave it. Only a few of the main features of this to me interesting and absorbing subject for study have I been able to discuss to-day. The subject is wide and deep and requires study, patient and careful study. It is not a useless study. It is full of practical importance. We are all wandering about, hither and thither, in the forest of Samsāra. To-day we go in one direction and tomorrow in another, always wandering about but never getting out of the forest. Even when we are near the boundary we return back into the thick forest. All this happens, why we cannot get out of it is because we do not know the extent of the forest and the way to escape.

Buddhist Philosophy places in our hands a map or plan of the forest, showing in detail where lions and tigers abound and where we can pluck sweet fruits to eat and obtain fresh water to drink, if such is our wish. To one who cares not for such joys and pleasures that the forest affords, but only cares and wishes to leave it, the map is of great use for with it he can find his way, safe and free from danger and leave the forest in the shortest path out of it. If quick realisation of Nibbāna or 'appamādo amata padam' is our one great wish, nothing will help us to realise it quicker than the knowledge of Buddhist Philosophy.

THE SOCIAL GOSPEL OF THE BUDDHA.

BY THE ANAGARIKA H. DHARMAPALA.

(Delivered at the International Institute Shanghai, China, 18th Sept., 1913.)

I shall try within the short space allotted to me to explain to you, briefly as possible, the fundamental principles enunciated by the Buddha Sakya Muni, 2,500 years ago to the people of India.

It is only within the last fifty years that Buddhism has become a subject of much study among a few European scholars. It has been unjustly condemned by a certain class of men whose object has been to misrepresent it, for their own interests. Without making a proper study of its essentials, judging from the externals, it has been maligned beyond that of every other religion. Christian missionaries with the exception of such noble minded men as Dr. Timothy Richard and Dr. Gilbert Reid, have viewed it as a dangerous foe of true religion, or, as a missionary in Ceylon has called it, "an

awfully contaminating heathenism." The well-known missionary hymn has made much of the Buddhist island of Ceylon as the land "Where every prospect pleases, and only man is vile." It can hardly be expected that the people who are thus condemned and ridiculed would feel pleased or remain complacent.

After nearly one thousand years of separation China and India have been brought again together. Before the Moslem invasion of India and of Central Asia, Chinese Buddhist pilgrims were wont to go to India by the overland route, crossing the Pamirs, and coming through the North-west gates. Their return pilgrimage was often made by sea. After the Moslem invasion, India as a civilizing power ceased to take a share in the progress of the world. India since the 10th century has been closed to China.

In the early days of human history, several thousand years ago, India had a great civilization. The wealthy class enjoyed life in luxurious extravagance. Her merchant princes were called Sreshtis. Sailing vessels traversed the Indian ocean. In those early days, according to the teachings of the Brahmans, Society was divided into four castes, as it is still to-day. Laws were made to suit the temperament of the ecclesiastical or Brahman party. The Sudras or lowest caste emanated from the feet of the Brahma Creator. They are to serve the other three castes. Their religion is servility. The reading of the Vedas, and the hearing of it were prohibited to the Sudra class. These religious customs must be taken into account to understand the significance of the Buddha. Celibacy was also an essential factor in the life of spiritual progress, whether it was the life of a philosophical scholar or of a homeless ascetic, who, wearing the yellow garb, spent his days in the forest in study or in

mortifying the physical body. The theory was that asceticism was necessary as a kind of crucifixion to stone for the sins committed in previous births. The life of mortification helped to destroy the effects of one's past Karma, and prevented him from creating new Karma which would take effect in the future.

There were also followers of the Kama Yoga, representatives of hedonism. They taught that the complete enjoyment of the pleasures of the five senses was synonymous with Nirwana, for after death was only annihilation. In the midst of such struggles after peace and happiness, with all kinds of speculations and ceremonies, the mind of India was ready for the coming of a teacher to speak clearly and to guide into better paths of goodness. The Prince of the Sakyas, the future Buddha Gautama, was the one to set them free. He appeared, and preached to the people of India the Doctrine of the Middle Path,.....Emancipation from all theories, speculations, hedonisms, nihilisms, pessimisms, fatalisms, rituals, asceticisms, revelations, priests, and gods.

As a prince and heir to the throne his father wished that the future Buddha should never know what suffering is, and the books say that three palaces were built for him, for the three Indian Seasons. It is said that the winter palace was artificially heated, and that the Summer palace artificially cooled with fountains playing and with water through the use of machinery made to fall like rain. Till his 29th year he lived the princely life, then he made the Great Renunciation of leaving palace, wife and his only child. Under the Brahman philosophers he mastered their system and finding no solution of the world problem he left them and joined the ascetics, who preached the most rigorous penances, and for six years

he continued his practices, until he was reduced to a skeleton, and his vital force having failed, he fell to the ground unconscious. After he had recovered from the swoon, he realised that there can be no happiness in a state of unconsciousness. He began to eat food moderately and looked back to find at what age was his life free from all cares and anxieties, and it dawned upon him that as a babe when he was able to sit up, that period was full of blessedness. That life of innocent bliss became the goal of his discovery.....the ideal life where lust, covetousness and selfishness had no place, the life of freedom from anxieties, tribulations, cares, and despairing sorrow.

Caste differentiations, aristocratic conceit, arrogance, insolence, pride, hatred, ill-will, egoism, stubbornness, covetousness, lust of gold, the spirit of revenge, retaliation, slander, malice, clinging to foolish theories, desire to be born as an angel or as a god in some sort of heaven, to the glorified wisdom of the Buddha appeared mean and low, unworthy of serious effort of noble minded men. To him there was shown a better way.....the Noble Path of the eight fold Doctrine,

1. Of Scientific Insight into the Great Law of Cause and Effect ;
2. Of High aspirations to be free from cruelty, from malice and from sensual indulgence ;
4. Of truthfulness, of loving gentle speech that creates no discord ;
5. Of righteous deeds that know no slaughter, no stealing, no adultery, no intoxication ;
6. Of righteous livelihood that is free from the taint of slaughter, of slavery, of the sale of murderous weapons, of poison, and of alcoholic drinks ;

7. Of biological analysis of the body, sensations, and volitions and of psychical phenomena; and

8. Of the psychical illumination of realising the perfect state of freedom.....from birth, decay and death ... "not again shall thou be reborn,"

Buddha compares himself to the King of Righteousness, the Great Physician, the Rediscoverer of the lost City, the Roaring Lion, and the Beloved friend. He combatted the views of the Brahmans and showed how utterly untenable were the views they held about their biogenetic superiority; that between the cell of the Brahman and the Sudra there was no difference; that the evolutionary process of the embryo was similar; that the caste distinction was artificial; that birth and wealth do not make man great but character associated with truth, noble deeds, and wisdom; that man as man is potentially capable of realising the highest aim of life; that the aim of life should be to do good and be good; that what is left of man on this earth is his name and descent; that the indolent man by his own foolishness produces causes that beget sorrow; that man suffers through ignorance; that life is without beginning, and that Nirvana is the end of sin and sorrow; that man should be full of loving kindness to all that breathe; that knowledge grows by industrial effort; that man should engage himself in peaceful professions of agriculture, manufacture, trades and arts; that he should disseminate knowledge, help to build bridges and roads, found hospital, alms-houses, public baths and parks, put up lights in dark places, feed and clothe the poor, prevent cruelty to animals, attend to domestic duties, and show filial piety to one's parents; that he should be faithful to his wife and satisfy her wants and cheer her heart; that he should treat kindly his servants; that woman should be taught to lead a

chaste virtuous and prudent life of wisdom in order to beget good children; that wealth should be spent for the welfare of others; that domestic duties should not be neglected and delayed; that one should be always prepared to face death; and finally that a continuously strenuous life of cheerful self-sacrificing activity in doing good and avoiding evil is productive of conscious happiness, here and hereafter. "*Sabbepi Kusala Dhammā Nekkhamma Dhātu.*"

For forty five years the Blessed One taught the Doctrine of outcast Chandala. He exalted woman-hood by making her the spiritual equal of man, and the wife a real helpmate of her husband, in that she was enjoined to learn domestic arts, science and industries. The great asset that man has, is his own life. "It is easy," the Buddha said, "for a one-eyed turtle to see the sky through the eye of a broken yoke, harder to be born as man with all his limbs, organs and senses perfect." "Man" He said, "sacrifices wealth to save a limb, he sacrifices a limb to save his life, but a new teaching the Buddha gave: "that wealth, limbs and life itself should be sacrificed for Righteous Truth." A progressive evolution with a definite ideal, its realization here and now, making life cheerful, energetic, serene, worth living for the sake of doing good for the welfare of others, this the Tathāgata proclaimed.

Proclaim, my friends, this gospel of a perfect life; preach it, wandering from place to place for the welfare and happiness of the many. Be an example of active altruism for the sake of those who are yet to come in future generations. Do not waste your precious time in speculations about what am I, whence do I come and whither do I go, but spend each moment in following one's inner light for the betterment of others, and the relief of miseries and calamities. Cherish exalted desire;

abandon low desires ; do not be proud ; do nothing that is low and mean or in spirit of anger. "What I do not like that others should do unto me, let me not do to others." Let us never forget that every cause has an affect. By good deeds only can the effects of evil be destroyed. Mind is the chief factor in human progress. Let the fine senses in the sensual plane not have control over the mind ; but let the mind be so trained in the gospel of selfless activity that it will be master of the senses, of evil passions and selfish desires. This is the Gospel of Buddha, as applied to every-day life, to society and to humanity.

News and Notes.

Our Christian friends are coming into line with us. The revival of Buddhism

A National Day of Rejoicing.

has awakened simultaneously a national spirit which is manifesting everywhere. This national awakening has been reacting on the Sinhalese of Christian denominations who want an outward symbol. To the Buddhists, the full moon day of Wesak fraught with so many associations is a day of rejoicing ; the Christians unfortunately have not the courage or the inclination to adopt this day as their day. There's the rub. So they would adopt the day of the Sinhalese New Year, which sometimes falls in Lent as the National Day and that is a bar to rejoicing.

A day of rejoicing cannot however be made according to act of parliament ; in suggesting the Wesak day as a day of universal rejoicing we may point to our Christian brothers that all Christian festivals were originally pagan institutions. Christmas is the festival of the Roman Saturnalia and the feast of St. John is a remnant of the worship of Osiris or Adonis. In adopting the Wesak as a national day, they would be following well established traditions. The religion which

has made the Bodisat a patron saint under the name of St Jehosaphat might with as little demur make the Wesak a holy day and day of rejoicing.

There is a movement afoot, to show the Australian cricketers who intend visiting Ceylon in

The Desecration of the Tooth Relic.

December the sacred Tooth Relic. According to immemorial tradition, except on regulated occasions when there was a public Exhibition the sight of the Relic was a privilege accorded only to Royalty ; this palladium of glorious Ceylon is now to be desecrated by the contact of "flannelled fools" who will heap their boorish jests on this sacred heritage of Ceylon.

Where and how the idea originated we are at a loss to understand. It is an indignity to the religious sentiments of the Buddhists who venerate this Sacred Relic. The misguided officials who contemplated this barbarity are hardly aware of the storm of indignation which it will rouse. To ride rough shod over the feelings of a peaceful nation, to satisfy the curiosity of these "Muddled Oafs", we venture to believe is not the policy of the British Government. The Buddhist priesthood is stirred to their utmost by this threatened sacrilege and representations are being made to desist the sacrilegious hand.

It is terrible to contemplate what commotion the thoughtless action of an unthinking official would produce.

Along with the whole Buddhist community we protest against this unseemly outrage on the cherished traditions of the Buddhist world.

We acknowledge with thanks the receipt of the Theosophical International monthly chronicle ;

Acknowledgements. the Journal of the Rangoon College

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SEVERANCE OF CEYLON FROM INDIA.

Accidents severed Ceylon from India but their political severance is peculiar in the history of politics, says a writer in the *Dawn*. The ruling authority is now the same. His Majesty the King of Great Britain and Ireland and the Emperor of India is the Sovereign and the British Parliament is the ruling power, but India is a dependency of the Crown and Ceylon is a Crown Colony. The dates and modes of acquisition have placed Ceylon under the government of one Department of the State for the Colonial Secretary at its head, while the Secretary of State for India in Council rules India in the name of the Crown of England.

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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.—"*Mahavagga, Vinaya Pitaka.*

EDITED BY THE ANAGARIKA H. DEARMAPALA.

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1913 A. C.

No. 11.

KAMMA NIDĀNA SUTTA or THE BASIS OF KAMMA.

Thus have I heard. The Blessed One was staying at Sāvattthi in the Jetavana monastery built by Anātha Pindika. The Blessed One addressed the Bhikkhus "O monks," on their replying "O Lord," the Blessed One uttered this discourse.

There are three root causes, Monks, for the springing of Karma that leads to rebirth. What are these three? They are greed (lobho), anger (doso) and delusion (moho).

If there is any Karma that springs from greed, or has its root in greed; the rebirth individuality or aggregation of the five groupings of him who commits that Karma, if it is born at any place whatsoever, will suffer, as a resultant of that Karma. The resultant effect of that Karma will be felt either in that life or in the life succeeding or in a subsequent life.

The Karma that springs from anger will produce its effects similarly either in that life or in a subsequent one.

Similarly will the Karma that springs from delusion produce its effects. Just as an unbroken, undecayed seed protected from wind and sun when sown in tilled ground becomes a seedling and then a perfect ear of corn so does a man's Karma that rises from greed or anger or delusion fulfil itself.

There are three causes, Monks, that lead to the cessation of this rebirth Karma. What are these three? They are non-greed, non-anger, non-delusion, and the Karma that springs from non-greed, non-anger, non-delusion, when the greed, anger and delusion cease, that Karma becomes like a palm tree whose crown is broken off, and leads to cessation of rebirth. Just as when a man burns in the fire a seed which is unbroken, undecayed, perfect in every respect, and reduces it to ashes and throws it to the winds, or scatters in the current of a stream, and destroys its power of growth, just so the Karma which rises from non-greed, non-anger and non-delusion loses its effect; destroys its roots, becomes like a palm tree whose crown is torn off and ceases to produce rebirth.

The ignorant man suffers from the Karma that arises from greed, anger or delusion, from the Karma that he has done, be it small or great. There is no other apparent reason for suffering. Therefore the wise one does not do the actions that spring from greed, anger or delusion. The monk who cultivates the knowledge that leads to passionlessness rids himself from all ill actions.

AN ITALIAN CRITIQUE OF AN AMERICAN BOOK.

By Carlo Formichi, Professor of
Sanskrit and English in the
University of Pisa.

Translated from Coenobium, Lugano,
March, 1913, pp 67 -69.

Albert J. Edmunds, — *I Vangeli de Budda e di Cristo*, per la prima volta paragonati negli originali. (Remo Sandron's International Scientific Series, 8vo., pp. 317, price 7½ lire.) [Palermo, Milan and Naples, 1913. Philadelphia: Innes and Sons, 12th and Cherry Streets. 2 vols., price \$5 with Postscript, 1912.]

The question of the historical relations and the moral and doctrinal correspondences between Buddhism and Christianity is, as much as any other, capable and worthy of interesting and impassioning the minds and hearts of a very wide circle of readers. But the danger is just this: that we take the side of one or other of the religions, thus vitiating in advance the results of scientific research.....

We do not know any better book than that of Edmunds for avoiding this danger, and I dare affirm that no one should be allowed to express an opinion upon these debated and burning questions who has not first read, studied and meditated upon the pages of Edmunds—crammed with teaching, with sane criticism and a rare objective manner of presenting facts and ideas to the reader. The Author has spent upon this book the best years of his life, and in our opinion he could not have spent them better.

In the preface to the third edition he makes this confession of faith, which we sincerely admire:—..... "I have

often been at sea in my investigations, not knowing whither I was sailing; but the Gospels, Christian and Buddhist, have been my guiding-star, and the study of them my ruling passion.

.....

My motto has been: BUY THE TRUTH AND SELL IT NOT."

[An American friend, with two college degrees, laughed this motto to scorn A. J. E.]

IDEALS FOR BUDDHIST GIRLHOOD.

BY

HARRIETT A. MARTIN.

"My mind to me a kingdom is
Such perfect joy therein I find."

Girls are much the same at heart all the world over. Environment differences there must be and these undoubtedly make certain superficial dissimilarities in perceptive power and mental outlook. Having lived for many years in the South of Ireland it is no unfamiliar argument to me, to hear that every idiosyncrasy of temperament or character may be traced to the "climate." So if my few slender remarks do not appear to fit the gentle Girlhood of Ceylon, say that the orient apparently does not think on quite the same lines as the occident or as Rudyard Kipling puts it "East is East and West is West."

Nevertheless, down at bottom there lies the human nature providing each of us with an individuality, our own personal self with its aims, its desires, its affections all to be satisfied in order that existence may be tolerable, as well as to fulfil the destiny of our brief life.

With the first panting breath of our new-born existence as a tiny infant, we are initiated into a realm full of wonderful happenings, and we soon

learn to recognize the tender solicitude and loving care of those by whom we are surrounded—we experience too, unconsciously perhaps, feelings of comfort and happiness, or discomfort and distress.

All this is on the purely physical side of our being. Later, as our higher faculties are brought into play, we realize that within us there is something calling for our attention and interest in what is passing before our eyes, and we begin to learn to know the what and why of things about us.

It is in response to this natural reaching forth of the budding intelligence, the "divine curiosity" as some have called it, that so many earnest efforts are made to supply the great want. The mode of carrying out this work we call "Education" and its result "Culture." Through the long ages since mankind emerged on to the higher planes of animated creatures, individuals have learned in the school of experience. That is, by trial and experiment, by success or failure (for we often learn much from our failures) Knowledge has grown by slow and painful steps to certitude and confidence. Education opens doors, for presentation of this vast wealth of experience called from past generations of thinkers and workers, to the beginners of to-day in order that every fresh generation may "begin where its fathers left off" and carry forward the torch of knowledge.

Now, this means that each must drink at the Fount of Wisdom, absorb and assimilate the nourishment offered for the full discipline and development of our mental activities, a very important part of the educational programme, for by it the best results of acquired wisdom, may be so ordered in our minds, as to provide material for further evolution of thoughts and ideas.

The object of our school work is not so much to store the mind with facts—

mere strings of uninteresting details like the multiplication table, useful as that may be on occasion—for it is possible to swallow facts and figures until our mind becomes encyclopædic, instead of imaginative. It is rather to awaken intelligence, employ the mind, and place us in a position to rejoice in the exercise of aroused faculties.

It has been thought by some persons and perhaps not unnaturally in commercial countries, that the great aim of education is to put a weapon into the hands of its devotees for breaking down obstacles, or to provide information required to score some success in a particular walk of life. It is true, education may and does give this power, but it is not the only or even the chief end of education, for true educationists desire to train the mind, not as was recently remarked "to furnish the pupils with teeth and claws" for the battle of life. It is on the other hand a fitting of the student to become a useful unit of Society and a source of happiness to herself and others.

We cannot however ignore the fact that some may have to use their powers to gain a livelihood, and then the mental qualifications, which come from an early awakening of the intellect, with its powers of balance and judgment, are a wonderful asset.

The formation of a habit of employing the mind, and of rejoicing in the exercise of it, are the objects we have in view. The activities of the present day, for it is an age of great discoveries and inventions, open out new fields of thought and contemplation, the realm of reason is rapidly widening, expanse after expanse, opens out before us and the veil of Isis is lifted, it no longer shakes from our fascinated gaze the marvels of life, growth and progress.

"A Liberal Education is an end in itself"—said the Dean of St. Paul's, when speaking at a large college for women the other day—and rightly for

it leads to a greater fullness of individual life in which no moment hangs heavily or is passed aimlessly.

To be wrapped in self and one's small narrowed interests, is the shortest road to discontent and weariness, the best antidote to which unhappy state is to be found in reading, conversation and writing. Happiness like liberty must be earned if we are to enjoy it.

Read what Sir Francis Bacon, that wonderful literary genius of Elizabethan times has written in one of his incomparable essays:—

"Studies serve for delight, for ornament and for ability. Their chief use for delight, is in privateness and retiring; for ornament is in discourse; and for ability is in the judgment and disposition of business.

* * * * *

To spend too much time in studies is sloth; to use them too much for ornament is affectation; to make judgment wholly by their rules is the humour of a scholar . . . Crafty men condemn studies; simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them and above them, won by observation.

Read not to contradict and confute, not to believe and take for granted, nor to find talk and discourse, but to weigh and consider.

* * * * *

Reading maketh a full man; conference a ready man, and writing an exact man.

* * * * *

Histories make men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; moral philosophy, grave; logic and rhetoric able to contend.

London, Oct. 1913.

THE EDUCATIONAL SOCIETY OF CEYLON.

This year in the Buddhist annals will be styled the annus mirabilis. For it has seen the strengthening of the temperance movement and the increasing co-ordination of Buddhist activities. A start has been made in the inception of a new industry; and words full of promise have fallen from the lips of our new Governor tending to the national development of the Sinhalese race. All these are full of encouragement and hope to those who believe in the ultimate destiny of our motherland. The corner stone of this new edifice of nationalism was laid on the 3rd November, the birth-day of the founder of National aspirations the late Emperor Mutsuhito, when nine philanthropic Sinhalese gentlemen met together and founded The Buddhist Educational Society of Ceylon. Incorporation of the Society has been already applied for and the nucleus of the fund Rs. 10,800 have been deposited in the Bank of Madras.

We annex below the Rules of the Society for the information of our readers.

RULES.

1. The Society shall be known as "THE BUDDHIST EDUCATIONAL SOCIETY OF CEYLON."
2. The office of the Society shall be at "Srinagar," No. 55, Colpetty, Colombo.
3. The object of the Society shall be to promote education among the Buddhists of Ceylon.
 - (a) By the establishment and maintenance of Schools, Colleges, Training Institutions, Industrial and Technical Schools, Hostels for Students,

Orphanages and such other institutions as may be necessary for educational work.

(b) By the foundation of free scholarships to be held either in Ceylon or abroad.

(c) By publications.

4. Members shall be of three classes, viz:—

(a) **LIFE MEMBERS**, who shall each contribute not less than ten thousand Rupees towards the funds of the Society which sum may be paid in five annual instalments.

(b) **ORDINARY MEMBERS**, who shall subscribe not less than one hundred and twenty rupees a year.

(c) **ASSOCIATE MEMBERS**, who shall subscribe not less than twenty rupees a year.

Membership shall be open to Associations on the same terms as above. An Association so admitted to membership, shall appoint a delegate or delegates, according to the amount of subscription by such Association, to represent it in the Society.

5. The affairs of the Society shall be administered by a Committee of management called the Board of Directors, which shall consist of

(a) All Life Members

(b) Representatives of ordinary members elected at the Annual General Meeting to represent members of that class. The number of representatives so elected shall be equal to ten per cent of the total number of ordinary members on list, who shall have fully paid their annual subscriptions.

(c) Representatives of Associate Members elected as above at the Annual General Meeting. Their number shall be equal to two per cent of the total number of Associate Members qualified as above, and shall not at any time be more than ten.

6. The Board of Directors shall have full power and authority generally to govern, direct, and decide all matters whatsoever connected with the appointment of officers, agents and servants, and with the administration of the affairs of the corporation and the accomplishment of the objects thereof.

7. No member of the Board of Directors shall draw a salary or remuneration for any services rendered by him as an officer, agent, or servant of the Society.

8. The Board of Directors shall meet at least once a month. Three clear days' notice shall be given of each meeting and five members shall constitute a quorum. A Chairman shall be elected at each Board Meeting for that meeting. The Chairman shall have a casting vote in addition to his ordinary vote.

9. The Board of Directors shall cause proper books of account to be kept, which shall be open at all reasonable times to the inspection of the members of the Society.

10. An Annual General Meeting of the Society shall be held in the month of February in each year, when there shall be submitted a balance sheet, a statement of assets and liabilities, and an account of receipts and disbursements during the twelve months ending on the 31st December preceding, all which shall be duly audited by a public auditor. The Board of Directors may at its discretion call a General Meeting of the Society for any special purpose. Thirty days' notice shall be given of any General Meeting of the Society, and fifteen members shall form a quorum. At each General Meeting of the Society a chairman shall be elected who shall be one of the Directors and who shall have a casting vote in addition to his ordinary vote.

11. Each year a sum not less than ten per cent of the total amount of members' subscriptions received during that year shall be set apart as a Reserve Fund.

12. These rules shall not be altered, amended, added to, or cancelled except by a two-thirds majority at a Special Meeting of the Board of Directors of which three months' previous notice shall have been given.

A five years' programme has been made out.

The first year's work will consist (1) In the opening of not more than ten new schools in districts where there are no schools.

(2) In the founding of a training school or "People's School."

(3) In the preparation of a set of books for the use of Sinhalese Buddhist Schools and in the establishment of a high class Buddhist Girls' English School.

The first year's expenditure has been put down at 25 to 30,000 rupees.

Of these 18,000 are in our hands and for the remainder a public appeal will be made.

In one of our recent numbers in dwelling on the Educational problem of Ceylon we predicted that a Society would soon come into being to carry out a scheme of Education which at that time sounded rather ambitious.

But the scheme is now *un fait accompli* and there remains only the filling in of the details. It fills our hearts with gladness to welcome this new Society which in time will direct the Buddhist Education of this country.

THE INTERNATIONAL BUDDHIST BROTHERHOOD.

In a previous number we have drawn attention to the desirability of the co-operation of the different Buddhist Societies scattered all over the world. As outlined in it the object of the Brotherhood is to bring into closer relation the world's Buddhist workers. How far we shall succeed the future will show. We invite suggestions and discussions on the subject, so that there may be evolved out of them the most practical means of attaining our end.

The Anagarika Dharmapala has placed at the disposal of the International Buddhist Brotherhood the spacious premises situated at No. 2 Darley Lane, Colombo, which will be its headquarters.

There will be no subscription charged from the members; whatever working expenses there may be will be met by the Maha-Bodhi Society.

We cordially invite all our Buddhist Brothers in Burma, Siam, Japan and China and Europe and America to be members of the Brotherhood and join us in working towards the bringing about a universal bond of sympathy and unity.

It seems more than a mere accident that Buddhism languished all over the world during the last three centuries. The Buddha himself gives the explanation in the rise and fall of material phenomena, as exemplified in the 'Attha-lōka dhamma' or the eight natural laws of gain, honour, praise, good health and their opposites.

In China, the non Buddhistic Man-chu dynasty worked for the suppression of Buddhism; in Corea the Sangha were tyrannised by a dynasty of usurpers, in Burma, Siam, Ceylon the influence of Roman Catholicism tended

to undermine the good cause. Mohamedanism wherever it came in contact ruthlessly destroyed it and later Hinduism gave the death blow to Buddhism in India, though as late as the sixteenth century, we find cultured Buddhist Indians studying in the universities of Ceylon.

The future of Buddhism seems however well assured, and in establishing the International Buddhist Brotherhood, we are only following the wave of awakened thought.

For the first time in Korean history, after three centuries of banishment, a Buddhist Monastery stands in the heart of Seoul, thanks to the Japanese Buddhist activities.

And after three centuries, a relic of the Buddha was presented to Korean Sangha by the Anagarika Dharmapala. It is the good Karma of the Sinhalese that to them is given the chance of unifying the Buddhist Faith.

To our Brothers across the seas we extend a cordial welcome and stretch forth the right hand of brotherhood and invite them to share with us the hospitality of the International Buddhist Head-quarters.

The Governor of Ceylon on Education.

"If I belonged to Ceylon, I should be proud of my own country, and I should be proud of her history and proud of her literature. I should seek not to neglect my mother tongue and the classics which pertain to that mother tongue Pali and Elu, Sanscrit and Tamil. I should seek to know my mother tongue and the classics that pertain to it."

Sir Robert Chalmers the Governor of Ceylon has enunciated the broad principles of Ceylon education at a

recent address. In sum, they are first the highest culture attainable at the present day through the study of English as the medium and secondly the utmost cultivation of our mother tongue and the classics of Ceylon and India.

At a time when the educational problem has reached a crucial point in this country the words of our new Governor are full of encouragement to the nationalistic aspirations of the Sinhalese. Blinded by false ideals, the youth of this country have been long led away by a purely Western culture, leading to a decay of the national sentiment. Trite as may sound the advice of Sir Robert Chalmers, it comes very apposite at a time when some of the foremost educationists of Ceylon are very averse to the cultivation of the classics of our mother tongue in our leading schools.

The present educational system aims at the acquiring of culture through the medium of English only. When the results of this education are fully analysed, they are far from satisfactory; only fifty per cent of the students pass the Cambridge Junior Local Examination, and the standard of Culture attained is low indeed. One of the deplorable facts of the present system is that a large majority of Sinhalese and Tamil children are crammed with an instruction which is absolutely useless. Up to the age of eleven or twelve their mind is a blank, and this age during which the mind should be expanding like a flower, withers away in trying to absorb an unassimilable nutrition. There are two sorts of schools in Ceylon, Elementary Vernacular Schools, and English Schools, a third might be mentioned, viz a few English Schools on a vernacular basis.

In the vernacular schools, *mutatis mutandis*, a boy say of seven or eight years of age shows a much higher brain standard than the average boy of an English School.

But soon the lack of educational nourishment kills the tender sapling. Unlike in European countries, a boy of an Elementary School has no chance whatever of getting into a secondary English School. In this way a good deal of talent is lost to the country. These children except in a few cases never rise above "hewers of wood," the exceptions devote themselves to the study of Sinhalese classics or medicine or astronomy or enter the notarial profession.

The majority of the boys who receive a purely English education become doctors or lawyers or inefficient clerks. To improve this condition of things with the best intentions, the Government has tried to introduce a curriculum to produce efficient clerks and capable craftsmen.

But the error of the Government lay in its *modus operandi*. They have shown an arbitrariness and lack of sympathy, which have created a suspicion of the Government's good intentions.

It is a sad commentary on the educational propaganda of the Government that in the premier Crown Colony of England after a century of British rule there are barely 3 per cent who speak and write English.

The Director of Education is of opinion that this result is due to the absence of a demand for English; the real reason is that there is no supply.

To our thinking there are two inherent defects in the educational system. The vernacular education is too elementary to serve any good purpose; and the English education divorced from the mother tongue produces a large class of invertebrates without any high ideals. This state-

ment does not naturally apply to those whose knowledge of English places at their disposal the highest culture of the day.

We shall watch with interest the fulfilment of the ideals of our Governor.

If we may offer a suggestion, that ideal can only be reached by raising the standard of the vernacular schools and increasing the number of English free schools on a vernacular basis which would be a steppingstone to the English secondary schools where would be given a knowledge of the national classics in addition to the highest education in the English subjects.

In these elementary schools could be introduced as in Germany, Denmark and Sweden compulsory manual training with drawing and singing. In the secondary schools manual training should be optional or confined to those who would go in for engineering or some industrial or technical art.

If this system suggested by us were adopted there would be a natural gradation from the elementary to the secondary; from there to the technical schools or the university or the professions. The only reason why this most logical system of education is not followed we should think is because the Government is not prepared to face the additional expenditure which the changed system would involve. With the bursting coffers of the Government, unless they are willing to spend much more than they are doing now, the ideals of the Governor would end as they began, in words. If the Government fail in its good intentions, the only hope is in the developing national consciousness which would fulfil itself, in spite of all obstacles placed in its way.

THE BUDDHA.

*A Sermon delivered in Kandy by the
Revd. Suriyagoda Sumangala Thero.*

Two thousand five hundred and thirty-seven years ago, about six centuries before the birth of Christ, Prince Siddhārtha was born in the pleasure gardens of Lumbini, in the vicinity of the city of Kapilavastu, now known as Padiara, in the north of the District of Gorakpur. To mark this spot which was honoured by the birth of the Greatest Teacher, the world has yet seen, and as a token of his reverence for Him, Emperor Asoka, the Great, erected in 239 B.C., a pillar which bears the following inscription: "Hida Bhagavam Jāteti": here was the Blessed one born.

Prince Siddhārtha was the son of King Suddhodana, the chief of the clan of the Sākya. His mother Queen Māyā died seven days after his birth, but under the most affectionate care of his maternal aunt Prajāpati Gautamī he was brought up in comfort and ease and luxury. No human efforts were spared to make his life pleasant and happy. At the age of sixteen he displayed his masterly attainments in all arts and every science and philosophy. Early in life he was married to his cousin Princess Yasodharā, the daughter of the Koliyan King Suprabuddha, and she bore him a son named Rāhula. That his married life was productive of the highest happiness imaginable I need not add.

At the age of twenty-nine, notwithstanding all the ties that bound him, in spite of his boundless wealth and princely position, He was deeply moved by the conditions of transiency to which every being in the world is prone. He found that decay, disease and death are bound up with every

form of existence without exception and that every being is being tossed about by the currents of birth and rebirth in the ocean of Samsāra. This eternal truth of impermanency appealed to him, with such force that it made him renounce the world and everything that the world holds dear: his happy home, his lovely, virtuous wife and his only infant son; and go forth into homelessness which he thought would give him the Peace He so devoutly wished for.

After this great renunciation, He became an ascetic and placed himself successively under the spiritual guidance of two brahmin sages of great renown and mental culture, named Alāra and Uddaka, whose systems of philosophy and religion He learned in a very short time but they were of no avail. His disappointment but little discouraged Him. For He next proceeded to the forest of Uruvelā near Gaya, in Māgadha, where with zeal and devotion, He practised the most severe ascetic penances for six long years till His body became emaciated and shrunken like a withered leaf. Such ascetic exercises made him so physically weak that one day after his bath in the river Neranjara, the modern Narbada, He was able to raise himself from the water only with the aid of an overhanging branch of a tree. These incidents were not without value.

The experience He had thus gained in the two schools of worldliness and of asceticism led him to found the school of the middle path, free from both these extremes. Accordingly abandoning all ascetic austerities and paying due attention to the needs of the body, He regained his lost strength and began treading the middle path which, he was sanguine, would lead Him to the attainment of the Goal of his great search.

Early in the morning on the full-Moon day of the month of Wesak partaking of the delicious Milk-rice offered Him by Sujātā, He refreshed himself and spent the day in solitude. About the close of the day He repaired to the foot of the historic Bodhi-tree, then in full foliage, and sitting cross-legged in proper meditative attitude cherished within himself this firm resolve: "I will never leave this seat until my aim is accomplished." After deep contemplation upon the conditions of transience, of suffering, and of non-self, which pervade all that are conditioned, He gained perfect insight, which brought him to the Haven of Peace, Nibbāna, in which there is neither craving for existence nor rebirth, neither decay nor death, and no suffering whatsoever.

Having now attained to the Buddhahood He spent seven weeks at Gayā meditating upon the eternal truths He had discovered by means of self-illumination, self reliance, self-exertion, self-restraint and self-analysis and rejoiced at the bliss of absolute emancipation from passions.

Then at the request of the Brahma Sahampati and impelled by the boundless compassion for all beings, He resolved to go to Benares and establish there the Kingdom of righteousness. On His way, the Blessed One met an ascetic named Upaka, who struck by His Majestic and serene appearance asked: under whose instructions have you renounced the world? Who is your teacher? Whose doctrine do you profess? Then the Enlightened One replied in the following stanzas:

"Sabbābhibhū; sabbavidū hamasmi;
Sabbesu dhammesu anūpalitto;
Sabbāñjaho; tanhakkhaye vimutto.
Sayam abhiññāya kamuddiseyyam?
Name ācariyo atthi, sadiso me
na vijjati.
Sadevakasmiṃ lokasmiṃ natthi me
paṭipuggalo,

Ahaṃ hi arahā loke, ahaṃ Satthā
anuttaro.
Ekomhi Sammā Sambuddho.
sītibhūto'smi nibbuto.
Dhammacakkam pavattetum gacchāmi
Kāśinam puram
Andhabhūtasmiṃ lokasmiṃ āhañchum
amatadundubhim."

I am the vanquisher of all; I am the understander of all; I am not fixed to any condition; I have extirpated all desires; I have by self-illumination caused the extinction of the thirst for existence. Then what doctrine need I profess?

I have no master, I have no equal, there is to me no rival in the world even among gods. I am the world's Holy one; I am the supreme teacher. I alone am the perfectly Enlightened; absolutely cooled am I and all passions in me are extinguished.

To found the Kingdom of righteousness I now go to Benares where I will beat the drum of deathlessness in the world overwhelmed with the gloom of ignorance."

Upaka then asked: Do you profess to be the Jina! the vanquisher.

The Buddha replied thus:—

"Mādisā ve jinā honti, ye pattā
āsavakkhayaṃ.
Jitā me pāpakā dhammā tasmā'haṃ
Upakā Jino'ti.

"Like myself they are, verily, vanquishers who have attained the extinction of passions. I have conquered all evil conditions. Therefore, O Upaka! I am the vanquisher." After saluting the Blessed One, Upaka resumed his journey.

"Whose life is pure, whose thought
is good,
Whose subject senses own him
sovereign lord,
Whose heart and mind no
attachment hampers,
Whose head and heart love and
gladness fill

with a rich repast after which he offered his pleasure garden Veluvana: the bamboo grove, as a dwelling place for the Buddha and his disciples, which was recognised to be the first Buddhist monastery of the world.

At this time Sāriputta and Moggallāna were living in Rājagaha as the chief disciples of Sanjaya the wandering ascetic. One morning Sāriputta happened to see Assaji, one of the first five disciples of the Buddha and envying his dignified appearance and serene attitude asked him: "who his master was and whose doctrine he professed." Then Assaji replied: his master was the Buddha, whose doctrine he professed. Then Sāriputta requested him to preach the Buddha's doctrine but as he was a new convert, he expounded the essence of the doctrine briefly in the following stanza:—

Ye dhammā hetuppabhavā tesam hetum
Tathāgato āha;
Tesañca yo nirodho evaṃ vādi mahā-
sāmaṇo.

"Whatever conditions sprung from
a cause
Of them the Buddha has stated
the cause
And what their dissolution is
This is what the Great Sramana
teaches."

On hearing this, perfect insight arose in the mind of Sāriputta who attained immediately to the first stage of sanctification and on inquiry learning that his spiritual master the Buddha was living at Veluvana resolved at once to go there. On his way he went to deliver the same glad tidings to his companion Moggallāna who also by listening to him attentively gained the same insight into the eternal truth.

Then both of them having obtained permission from their former Guru Sanjaya visited the Buddha at the Veluvana Monastery where with all their followers they became His ordained disciples and later formed the

chief pillars of the order. The Buddha considering their extraordinary intellectual attainments and masterly grasp of His teachings elevated them to the highest positions in the order and the other disciples who deserved such distinctions were also appointed to similar positions according to their merits and abilities. This completed the establishment of the Sangha on a firm footing.

His most dignified and noble figure, His melodious voice, His most simple and pleasure forsaking life in spite of His aristocratic birth, and His profound teachings that vouchsafe one's deliverance and perfect purification by intellectual and ethical enlightenment daily increased the number of converts. His aim was to elevate mankind regardless of creed, colour, caste or position, to high intellectual culture and lead them to the Perfect Peace of Nibbāna. His teaching was practical and withal perfect and complete. His conduct was most attractive and exemplary. Indeed the Tathāgata is the Light of the world. He was the master of the world yet He was the universal brother as well. He lived and moved among men high and low, rich and poor, influential and feeble. Hence it is no marvel that He had the most cultured and the feeble-minded, the richest and the poorest, princes and peasants among His followers and disciples. The magnificent viharas, lovely gardens, and precious gifts presented to Him were innumerable. His life was one of incessant activity. He used to reside in a monastery only during the rainy season when He taught His disciples and preached the Dhamma to those who came to him but the rest of the year was spent in going from place to place preaching and teaching and exhorting the people. He never once thought of His greatness but went on doing good. Well might one compare

Him to the shower that brings gladness yet does not reflect on its work.

He laid down a moral and ethical code for the guidance and benefit of His lay followers, and a separate code of discipline and law for the guidance and conduct of His Bhikkhus and Bhikkhunis.

Thus having led a most active and unselfish life for forty-five years from His Enlightenment; and having fulfilled to the utmost perfection every object of His mission to this world; in the city of Kusinārā, in the sacred arbour formed by two Sala-trees, on the full moon day of the month of Vesākha,—the luminary of the world was extinguished. The monks, nuns, upāsakas, upāsikās, kings, princes, ministers, brahmins, and merchants as well as Devas who assembled to witness this great event and to pay their veneration were innumerable.

As the rising sun illumines the sky so does the appearance of the Tathāgata in the world in the dawn of the light of knowledge and perfect understanding. By the appearance of the Enlightened One, the Buddha Gautama there arose in the world the eternal light of perfect understanding which extirpated the gloom of *avijjā*: (ignorance) and revealed the noble eight-fold path that leads to the entire cessation of suffering and perfect deliverance—the Goal of Buddhism.

Need I emphasise here that the Buddha Sakyasinha was born for the gain of the many, for the benefit of the many, for the happiness of the many and for the advantage and blessedness of gods and men and that through Him the world obtained the benefit of the sublime doctrine and of the noble Brotherhood.

In brief the practice of Buddhism consists of the development of *Sīla*, moral and ethical culture; of *Samādhi*, concentration, and of *Paññā*, proper

understanding and full insight into the true characteristics of the conditions, as in *Sīla*, the right word, right action and right way of living, in *Samādhi*, right exertion, right recollection and right tranquillization and in *Paññā* right view and right aspirations are included; so by the development of these three Dhammas within oneself one can easily put into practice the essentials of the Noble Path; and by the eradication of all passions and defilements, attain to every stage of sanctification and finally gain the absolute freedom from suffering—*Nibbāna*.

“MIND” IN BUDDHIST PHILOSOPHY.

(A Lecture delivered under the auspices of
the Buddhist Brotherhood.)

BY

CHAS. DIAS.

Buddhist Philosophy does not recognise the existence of a person, a somebody who is born, lives out his life, and dies. It recognises only five aggregates or ‘*Skandhas*’ which are constantly changing. One of these is the material body, and the other four are non-material. These four non-material aggregates are collectively known as ‘*Nāma-dhamma*’ a term which I have ventured to translate into English as “Mind.” Under “Mind” so understood are included thoughts or various modes of consciousness and the mental properties or concomitants. What then is thought or consciousness?

A thought is that which becomes aware of an object. A flash of lightning, thunder, the smell of a rose, the taste of quinine, and the warmth of a fever patient may all become objects of thought. These five examples are of those objects of thought that are

perceived through the medium of the five sense organs of sight, sound, smell, taste and touch. Then again there is a different class of objects of thought. We can objectify a sight or a sound or a smell or a taste or a touch which has been previously experienced but is not immediately present. We can think of the bitterness of quinine without actually tasting it. Then again we know what pleasure is, and what pain is. We can even think of a unicorn although we have never seen one. Pleasure can never be perceived by the five senses, but we can think of pleasure. These are examples of those objects of thought of which we become aware otherwise than through the five senses. Such objects are called 'Dhammārammana.' Those objects of thought of which we become aware by means of the five senses are called 'Pancārammana.' Whatever the object or 'Arammana' is, to become aware of it, is to be conscious. This explanation of consciousness involves three terms, viz:—the person becoming aware of an object, the act of becoming aware of the object, and the object of which one becomes aware. This explanation postulating a person, a perceiver, cannot be accepted without demur. Here an agent is involved. If it is accepted, Buddhism would seem to admit of a being. Buddhism does not recognise the existence of a being. Therefore this explanation known as the 'Kathusādhana' definition of thought, involving an agent, is defective. It is however useful, for it leads us to the 'Bhavasādhana' definition of thought involving no agent: 'Cinta namathan Cittam.' That is how thought is defined: Thought is the awareness of an object.

A flash of lightening is a universal stock simile used to convey the idea of extreme rapidity or shortness of duration. A thought's life is shorter than that of a flash of lightning. Thoughts live only for an extremely momentary

length of time. But as one thought dies, another arises, lives an equally short life as the previous thought, and dies; then another thought arises exists and dies, and in this manner thought succeeds thought till all thoughts cease by the attainment of Nirvāna. Except under very rare conditions, thought succession proceeds without cessation till Nirvāna. Day and night, year in and year out, throughout immeasurable world periods thought succeeds thought. Its suppression is possible, but its cessation is impossible on the hither side of Nirvāna.

I do not propose to lead you into the land of thought study. I am not qualified to be a guide. Knowing how extensive is the field and how meagre my acquaintance therewith, with your permission, I shall but give you a peep into this interesting and fertile land which is awaiting exploration and cultivation at our hands. That is all what I propose to do to-day.

As no systematic exposition of the subject is attempted, what I shall say to-day may appear to be disconnected. To obviate, as far as possible, this draw-back, I shall try to hang on all what I shall say to a certain attempt at a classification of thoughts which I shall immediately endeavour to make.

The cessation of thoughts is impossible till Nirvāna is reached. Thoughts go on arising one after another successively.

Are these thoughts of one kind or are they of different kinds? They are of different kinds. They have been variously classified, so variously indeed as to cause confusion. Of the many classifications I shall select one which is comprehensive enough to bring within its limits all types of mundane thoughts. It should be parenthetically remarked here that no reference will be made to-day to any type of supra-mundane or 'Lokuttara' thoughts, and

all that will be said will be with reference to mundane or 'Laukika' thoughts. This classification divides all thoughts into three classes, viz:—

- (1) Those thoughts that are productive of subsequent thoughts,
- (2) Those thoughts that are the resultants of previous thoughts, and
- (3) Those thoughts that are non-productive of subsequent thoughts and are themselves not the resultants of previous thoughts.

On what principle is this classification made? To understand how the above classification is made, it is necessary to learn certain facts about thoughts. When these facts are learnt the principle of the classification will be understood. We shall learn something of the way in which thoughts succeed thoughts and the function and nature of such thoughts.

It was said that thought succeeds thought whether we are asleep or awake, throughout our whole life. We are no more conscious of this than we are conscious of the beating of the heart or of breathing. Do we breathe and does the heart beat only when we are conscious of them? We go on breathing, and the heart goes on beating whether we are conscious of the fact or not. It is not difficult to understand that in the same manner, whether we are conscious of it or not, thoughts succeed thoughts. Such thoughts are subconscious or automatic. Until other objects of thought or 'Arammana' present themselves, the sub-conscious thoughts arise one after another. As long as life lasts in the absence of other objects of thought the sub-conscious thoughts go on arising. Thoughts of whatever kind must have objects of thought. What then is the object of the sub-conscious thoughts? The object

of sub-conscious thoughts, in any life-time, is the same as the object of the re-birth thought, or the first thought of that life-time. At the disappearance of a sub-conscious thought another such thought arises, exists and dies, then another arises, exists, and dies, and the process continues throughout a life-time, if external stimuli, or objects or 'Arammana' do not intrude themselves. Let us see what happens when such an 'Arammana' presents itself. Let us take a vivid object say a diamond shining brightly sending forth beautiful rays of light in all directions. When such an object presents itself a thought arises which rouses into activity the proper sense door for its perception. In this case the proper door for its perception is the eye. The preliminary thought rouses the eye consciousness into activity. The eye consciousness is like a porter who is placed at the door of a room, and who is looking inside the room. When a man comes to the door he does not see him. His attention has to be directed by a man who is inside the room. It is not this latter man's business to be at the door, but he is ready to draw the attention of the porter whenever a man comes to the door. When the attention of the porter is drawn to the presence of a man at the door, he turns back and sees a man with a parcel in his hand. The man inside the room is the thought that arouses the eye consciousness into activity. It is called "the five door opening consciousness," 'Pancadwāravajjana citta.' It is called "the five door opening consciousness," because it precedes not only the eye consciousness, but also other types of door consciousness such as the ear consciousness, the tongue consciousness &c., after the "five door opening consciousness" ceases when the proper "door consciousness" arises; in this case it is the "eye consciousness" 'Cakku-vināna' that arises.

Thoughts are so short lived that after the presentation of the fresh object of thought to the field of vision, before the arising of the "five door opening consciousness" there arise at least three other thoughts. **These three cannot possibly have the newly presented object as their object, because the new object as yet has not even been perceived.** These three thoughts are only three sub-conscious thoughts that are always arising in the absence of thoughts with a fresh 'Arammana.' Therefore it is after three sub-conscious thoughts have arisen and ceased in succession that the "five door opening consciousness," with the new object as its 'Arammana' arises. If the object be not very vivid, it may be after four or five or more sub-conscious thoughts that the "five door opening consciousness" would arise. As soon as the "five door opening consciousness" ceases, there arises the eye consciousness. It is therefore in this case, the 5th thought since the presentation of the fresh object, and the second thought with the new 'Arammana' as its object. We compared the eye consciousness to a porter. It is not the porter's business to receive the parcel or to untie it or examine its contents. Let us allegorise a little further. Let us take a census of the occupants of our room. We are familiar with two inhabitants: the porter looking inside the room and the man looking out of the room. There are four other persons in the room: three servants and their sleeping master. Let us learn the names of the three servants. Their names are 'Sampaticcana,' 'Santhirana,' and 'Votthapana.' The porter having seen the man with the parcel moves away leaving 'Sampaticcana' at the door. He receives the parcel. That is his duty, he does it. He hands the parcel to 'Santhirana' who unties the parcel, examines its contents and notices that the parcel contains something soft and

yielding to pressure. He gathers facts about the contents. It is not his business to arrive at a decision. That is the duty of his fellow servant 'Votthapana.' He passes the parcel to 'Votthapana' who alone can have any direct dealing with the sleeping master. He decides whether the parcel should be presented to him or not. It is his business to arouse his sleeping master to activity. The porter, 'Sampaticcana,' and 'Santhirana' are paid servants, paid by the father of their sleeping master. But 'Votthapana' and the man inside the room who draws the porter's attention to the arrival of a man with a parcel, are servants rendering their services gratuitously. We shall break the story here to resume it later.

We have now seen the sequence in which these thoughts arise and their functions. We shall summarise what we have learned:

The rapidity with which thoughts arise and cease is so great, that at least three sub-conscious thoughts arise and cease after the presentation of an object before any thought arises with the fresh object as its 'Arammana.' The fourth thought is the "five door opening consciousness" which arises itself whenever an object of thought perceivable by any one of the five senses is presented. This "five door opening consciousness" is followed by the door consciousness, in the present case because a diamond is a visible object, it is the **eye consciousness** that arises. The **eye consciousness** is followed by the **recipient consciousness**, passively receiving the sense impressions caused by the object presented. This is followed by the **examining consciousness** which gathers facts, as it were, and makes observations regarding the object presented. This last is followed by 'Votthapana' or **determining consciousness** which performs the double function of defining or understanding what

the object is, and of determining whether further thoughts should arise relative to the object and if so in what manner. We have now learned that after the sub-conscious thoughts have ceased, five kinds of thoughts arise with the newly presented object as their 'Arammana,' we have learned also the sequence in which they arise and something of their functions. Let us try to understand their composition or build.

This we cannot do without knowing something at least about mental concomitants or properties known technically as 'Cetasikas.' 'Cetasika's' arise with consciousness, and cease with it, and exist relative to the same 'Arammana' as the 'Arammana' of the thought, and if the consciousness is the eye consciousness the 'Cetasika's' will also be connected with the same organ. Consciousness never arises without 'Cetasikas', and 'Cetasikas' never arise without consciousness. They are inseparable. They are only logically distinguishable. They can be compared in a certain way with those cubes with which children build up animals. Cubes are grouped together and we notice some animal, say a lion. The cubes are not the lion; but the lion cannot be built without the cubes. But there is a difference: The cubes can exist individually, but 'Cetasikas' cannot and do not so exist. Perhaps a better example to show the relation between thought and 'Cetasikas' would be temperature and fever. Fever and high temperature exist together. When the fever ceases the temperature becomes normal. Fever and temperature are not the same, but they always go together. They are logically separable. 'Cetasikas' and 'Citta' or consciousness are similarly related. There are 52 'Cetasikas' and there are 89 types of consciousness according to the narrower way of counting. All the 52 'Cetasikas' do not enter into the building up of each of the

89 types of consciousness. If they do then there would be only one type of consciousness. It is not possible to explain here the various ways in which these 'Cetasikas' combine to produce different types of thought. But it is necessary to learn something of the way at least in which the 'Cetasika's' are grouped.

The 52 'Cetasikas' are grouped into three bundles containing 13, 14, and 25 'Cetasikas' in each. The last mentioned 25 'Cetasikas' occur only with good thoughts, the 14 'Cetasikas' are obtained only in bad thoughts, and the first mentioned 13 'Cetasikas' occur both with good thoughts, bad thoughts and with thoughts that are neither good nor bad. Here we found it necessary to mention three kinds of thoughts: good thoughts, bad thoughts, and thoughts that are neither good nor bad. How do we distinguish these three kinds of thoughts?

There are three important 'Cetasikas' in the group of 25 good 'Cetasikas' and three others in the group of 14 bad 'Cetasika.' The three good ones are liberality, love, and knowledge. 'Alôbha' 'Adôsa' and 'Amôha.' At least two of them 'Alôbha' and 'Adôsa' occur in every type of good thought. The occurrence in any thought of these three 'Cetasikas' or two of them together with certain other 'Cetasikas' out of the remaining 22 good 'Cetasikas' entitles that thought to be regarded as good. The three bad 'Cetasikas' are greed, hate and ignorance 'Lôbha' 'Dôsa' and 'Môha.' At least one of them ignorance occurs in every bad thought. The occurrence in any thought of any one or more of these three bad 'Cetasikas' together with certain other 'Cetasikas' out of the remaining 11 bad 'Cetasikas' entitles that thought to be regarded as bad.

The group of 13 'Cetasikas' occur in good and bad thoughts without distinc-

tion. It may be remarked that sometimes they alone occur without being accompanied by 'Cetasikas' from the other two groups. The thoughts in which they occur alone cannot be said to be either good or bad. At least 7 out of these 13 'Cetasikas' obtain in every single thought.

We have already met several of this last mentioned type of thoughts, i. e., those thoughts which are neither good nor bad. In fact all the thoughts we saw functioning so far in the illustrative thought process which we studied to some extent, do belong to this class. To make myself clear I shall go back to our story of the parcel and the sleeping master. We learned that the porter, the man who receives the parcel, and the man who examines the parcel are paid servants and that the person inside the room who draws the porter's attention to the arrival of the man with the parcel and 'Votthapana' who decides as to whether the sleeper should be awakened and the parcel given to him are servant who are doing their work gratuitously, they have not been prepaid, they earn nothing for their work. These five—the two gratuitous and the three paid servants are not interested in the parcel for themselves. They merely perform their respective duties without any self interest. Dropping the metaphor and turning to the thoughts themselves we notice that in none of them occur 'Lōbha' 'Dōsa' or 'Mōha' or their opposites. Therefore these thoughts belong to that class of thoughts which can be called neither good nor bad. All the five thoughts are alike in this respect, namely, that they are neither good nor bad. But what is the distinction drawn between them that some are compared to paid servants and others to gratuitous servants. The five door opening consciousness, as it were, introduces an external 'Arammana' to the sense consciousness; and 'Vottha-

pana' introduces an object which has been sensed to the mind, therefore is 'Votthapana' sometimes called 'Manōdvārā-vajjana citta' or "the mind door opening consciousness." The five door opening and the mind door opening thoughts are brought into being by an external stimulus or 'Arammana' and its vividity. They perform their functions and cease to be. The other three thoughts, which were compared to paid servants, however, belong to a different class altogether. They are what are called **resultant thoughts** or thoughts that are born according to the nature, good or bad, of some previous thought of a causal nature. A causal thought is an entry in the debit side and is balanced by the entry of a resultant thought in the credit side. That is why these three kinds of thoughts were likened to paid servants i.e., servants who have been prepaid. These servants perform their functions and their obligation is at an end, and they are free. Another set of prepaid servants, however, are ready to do their duty when the next parcel arrives at the door.

We have now seen some examples of the two latter classes out of the three, to which it was said that thoughts can be divided. It was said that thoughts can be divided into three classes as follows:—

- (1) Those thoughts that are productive of subsequent thoughts,
- (2) Those thoughts that are the resultants of previous thoughts, and
- (3) Those thoughts that are non-productive and non-resultant.

"The eye consciousness," "the receiving thought" and "the examining thought belong" to the secondly mentioned resultant class of thoughts, and "the five door opening" and "the mind door opening" thoughts belong to the thirdly mentioned non-operative and non-resultant class of thoughts.

We have now to study the first named class of thoughts which are called active, potential or causal. It is these thoughts that are forging the links of the chain that binds us to existence. To study them, we shall go back again to our story of the parcel and the sleeping master. We came to the point in the story where the servant 'Votthapana' decided to awaken the sleeping master. When the sleeper is awakened and the parcel of rice is placed in his hands we shall suppose that he shall eat it in seven mouthfuls. If the rice is well cooked he will be nourished by his eating, but if the rice is ill-cooked or mixed with some harmful drug, instead of deriving some benefit or pleasures from the eating, the man will become sick. He may become sick immediately, or soon afterwards, or at some subsequent time. The eating of the rice in seven mouthfuls illustrates the way in which our mind behaves towards an object presented to it. The thoughts leading up to 'Votthapana' and including it, being free from the six 'Hétus' of 'Lôbha,' 'Dôsa,' 'Môha,' greed, hate, ignorance and their opposites, are all **unmoral, or unproductive of resultant thoughts.** Suppose if the object of thought was that diamond which at the outset of this lecture we selected as a suitable vivid 'Arammana' or object of thought, the five thoughts including 'Votthapana' would gather facts about the diamond and present it to the mind. How will the mind behave towards it? Those who have attained Arahathood would behave towards it, so that those thoughts of the Arahath with the diamond as the 'Arammana' would have no power productive of resultant thoughts. Those who have not attained to the perfect stage, can behave towards the diamond only in one of the two possible ways. Either moral thoughts would arise with the diamond as the object of thought; or

immoral thoughts would arise. In the process of thought we have been studying, directly after 'Votthapana,' seven similar successive moral or immoral thoughts would arise with the diamond as the object of thought. It is impossible to discuss the various ways in which different thoughts would arise in different persons about the same diamond. We shall briefly discuss, very briefly discuss, the nature of an immoral thought that may arise. Suppose for example the thought arisen is one of theft. What is its nature? The examination of the 'Cetasikas' that arise with that thought, would determine its character. Within the limits of this short lecture it is impossible to examine in detail the various 'Cetasikas' that arise with even such a common thought as that of theft. Each thought can be, as it were, microscopically examined, and the 'Cetasikas' occurring therein studied in detail. Such study undertaken as an honest attempt at discovering the truth, is full of interest. The trouble and labour are amply repaid by the value of the results obtained. Again one thought of theft may be different from another in a marked manner. For example **one thought may be connected with error** i. e., with a belief such as that there is no evil in theft, **another thought may be disconnected from error** i. e., with a belief such as that there is harm in theft. Even such differences would modify the character of the thoughts. We shall only take here a thought of theft that is done with pleasure, unprompted, in ignorance of the true nature of theft and its results. As was said, full analysis of such a thought is impossible here. I shall give you only a summary of the results.

When mention was made of 'Cetasika's' in an earlier part of the lecture it was remarked that the 52 'Cetasikas' are bundled into groups of 13, 14 and 25:

the first bundle containing those 'Cetasikas' that can be present in any kind of thought, the second containing those that arise with immoral thoughts and the last containing those that occur in moral thoughts. None of the 25 good 'Cetasikas' can occur in the thought of theft under consideration. Out of the 14 bad 'Cetasikas' 6 occur in this thought and 8 do not. The six that occur are 'Môha,' 'Ahrîka,' 'Anotthappa' and 'Udhacca' together with 'Lôbha' and 'Ditthi.' That is in this thought we do find the six Chetasikas: ignorance, shamelessness to do what is immoral, the fearlessness to do what is immoral, state of flurry or distraction together with greed and wrong view of the nature of theft. The other eight bad 'Cetasikas' eg. 'Mâna' conceit 'Issâ' hate &c. do not occur in this thought of theft. All the 13 'Cetasikas' included in the 1st bundle as being common to the different kinds of thought occur in this thought of theft also. It is useless to mention their names as an examination of them cannot be entered into here. But one of them 'Cetanâ' deserves some examination.

In this immoral thought of theft we noticed the occurrence of two 'Hetus' or conditions out of the 6 'Hetus.' We find in this thought both greed and error, 'Lôbha' and 'Môha.'

These two are said to be conditions. What do they condition? They condition the 'Cetasika' known as 'Cetanâ.' The 'Cetasika Cetanâ' is one of the universal mental properties occurring in every thought. But it can be conditioned only when it occurs with any one of the six 'Hetus.' 'Cetana' is a peculiar 'Cetasika.' It has two functions to perform. It pleases the commentators to compare 'Cetanâ' to a head carpenter in a workshop, a man who has both to do his own work and to see that others do their work. Sometimes 'Cetanâ' is functioning as

'Sahajâta-Cetanâ' or 'Cetanâ' sprung up together with other 'Cetasikas' and working as a catalytic agent, doing no work itself but inducing others to work. When it is working thus it is unconditioned.

When unconditioned 'Cetanâ' sees other 'Cetasikas' are at work, but does not do any work itself. But in causal thoughts it is always conditioned—and conditioned by the 'Hetus.' When it is so conditioned in addition to seeing that other 'Cetasikas' are properly employed, it does its own work. Then only does 'Cetanâ' become 'Kamma,' 'Cetana' being a universal 'Cetasika' occurs in all the three kinds of thoughts, in causal thoughts, resultant thoughts and inoperative thoughts, but only when it occurs coupled with 'Hetus' in the causal thoughts that it becomes Kamma. We cannot speak of the 'Cetanâ' in the resultant and the inoperative thoughts as 'Kamma.' Therefore the 'Cetanâ' occurring in them is only 'Sahajâta-Cetanâ,' directing the other 'Cetasikas' to their duties but not 'Nânâ-khanika Cetanâ' which alone can be termed 'Kamma.' The consequence of 'Sahajâta-Cetana' is immediate and complete in the thought in which it arises by inducing the other 'Cetasikas' to act. The consequences of 'Nânâ-khanika Cetanâ' take effect at a subsequent time by it serving as a sufficing cause or 'Upanisaya-pratya.' It is the nature of this 'Cetanâ' to serve as an 'Upanissa-pratya' or to postpone results.

I have thus very briefly indicated the nature of a causal thought that functions after 'Votthapana.' In the process of thought we were studying we said that after 'Votthapana' 7 causal thoughts, in the case of theft, 7 immoral thoughts succeed one after another. These thoughts are technically called 'Sattajavana-citta.' In these seven immoral causal thoughts 7 'Cetanâs' do occur. Are all of these

'Kamma' or one of them? Since all of them are 'Nānā-khanika Cetanā' all of them are 'Kamma.' Therefore in every thought process there must be at least 7 'Kammās' or 'Cetanās' which do postpone their results. The postponement is different in duration of time. The first thought is the weakest being unsupported by previous thoughts of the same kind, and the last is the next weak being unsupported by subsequent thoughts of the same kind, and the intermediate five are stronger, the fourth being the strongest. That is why the 'Kamma' occurring in the 1st 'Javana' thought must produce its effect during this life-time itself or not at all. It gets prescribed after that time. It becomes 'Ahosi.' The 'Kamma' occurring in the last 'Javana' thought out of the seven is prescribed by the life-time of the next following existence. The 'Kamma' in the intermediate five thoughts never get prescribed and can take effect at any time before Nirvāna is reached.

It was said that a causal thought is one in which the 'Cetanā' has become 'Kamma' owing to its occurrence together with one or more of the six 'Hetus.' A thought in which it occurs conditioned by the good 'Hetus' is a moral thought. The thought in which it occurs conditioned by bad 'Hetus' is an immoral thought. The moral thoughts are always followed by resultant thoughts whereof the feeling is never one of pain or 'Dukkha,' or 'Dōmanassa' immoral thoughts are always followed by resultant thoughts whereof the feeling is never one of pleasure 'Sukha,' or 'Sōmanassa.' This means that where ever the 'Cetasika-cetanā' has been conditioned and has been 'Kamma' not pleasant or not unpleasant resultant thoughts would occur. There is a particular instance when 'Cetanā' is conditioned by the Hetus. 'Alōbha, Adosa, and Amoha' and yet remains 'Sahajāta-cetanā'

without being converted into 'Kamma.' This occurs only in Arhats. There is no 'Kamma' in their thoughts. The 'Hetus Alōbha, Adosa and Amoha' occur in their thoughts and the 'Cetanā' is conditioned by them but it does not become 'Kamma.' Therefore the thoughts of Arahats fall under that class of thoughts which are said to be non causal and non resultant. They are never regarded as causal. 'Cetanā' occurring in our thoughts together with 'Alōbha, Amoha and Adosa' is regarded to be 'Kamma,' whereas the 'Cetanā' occurring in the thoughts of an Arahāt together with the same three 'Hetus' is not regarded to be 'Kamma.' It looks like a grievance, something about which we should protest. There is no grievance at all if we consider that Arahats have uprooted, completely uprooted, 'Lobha, Dosa and Moha.' In their thoughts only pure 'Alōbha,' pure 'Amoha,' and pure 'Amoha' occur. 'Kamma' thrives only when there is at least a microscopically minute quantity of 'Lobha, Dosa and Moha' occurs. Even in the most moral of our thoughts there is a speck of 'Lobha, Dosa and Moha.' This is sufficient to integrate 'Kamma.' Therefore all thoughts in which 'Alōbha, Adosa and Amoha' occur are not moral thoughts. Those in which they occur pure and unmixed are unmoral thoughts the perquisites of the Arahats only. Those thoughts in which they occur with a trace of the opposites are moral and therefore karmic or causal, and are productive of subsequent resultant thoughts. It is because the Arahats have uprooted 'Lobha, Dosa and Moha' and in their thoughts occur only the pure 'Alōbha, Adosa and Amoha' that they are incapable of accumulating 'Kamma.' Because they have uprooted 'Lobha, Dosa and Moha' they escape from rebirth. They have enough and more than enough 'Kamma' to give them many more births. But since 'Lobha' is uprooted, and can

'never occur in the thoughts of Arahats there is not that longing for existence which in the presence of an efficient 'Kamma' can cause to arise a 'Prati-sandhi-citta' or re-birth consciousness. Therefore the thoughts of Arahats free from 'Kamma' are included under that class of thoughts which are said to be non resultant and non causal.

I suppose you will permit me to digress a little to supplement what has been so far said about 'Kamma.' I shall say a few words about the relation of action to 'Kamma.' Take the case of theft. What is theft? Is it the thought to steal that is theft or the actual physical removal of an object or a thing belonging to another? Or is it both the thought and the physical removal that constitute a theft? The actual physical removal being an outward manifestation of the will cannot be regarded as a 'Nāma Dhamma,' it is a 'Viññatthi' and as such falls under 'Rūpa-dhamma.' No 'Rūpa-dhamma' is either moral or immoral. Therefore the actual physical removal itself is neither moral nor immoral. It is the thoughts and thoughts alone with which the action is done that are immoral. The question arises how many immoral thoughts arise in the case of theft. In each process of thought causal or karmic thoughts both moral and immoral arise in groups of seven. Therefore at least seven immoral thoughts of theft arise for every physical removal of an object, which we call theft. Are there then only seven immoral thoughts of theft with which action is done? The answer is affirmative but qualified. With the actual physical act of stealing there occur seven thoughts of theft. The 'Cetanā-cetasika' in these seven thoughts is termed 'Kamma,' that is capable of effecting subsequent resultant thoughts. These results may be produced in this life in the next life or at any future time accordingly as they are the results of the 'Kamma' occur-

ring in the first, last, and the five intermediate immoral thoughts that accompany the physical act. Excluding the 'Kamma' occurring in the first thought whose effect must bear fruit in this life or not at all, each of the remaining 6 'Kamma' is capable of causing a 'Prati-sandhi-viññāna' to arise or cause re-birth. Therefore such a physical act of theft accompanied by seven immoral thoughts is capable of causing 6 re-births at most. The six 'Cetanā' occurring in these six thoughts of theft usually called 'Kamma' are more properly called 'Kamma-patha' to distinguish them from the 'Kamma' occurring in the first thought of theft and is incapable of effecting a re-birth, and also to distinguish these six thoughts from certain other immoral thoughts connected with the act of theft but are in capable of effecting a re-birth. What are these other thoughts? Thoughts as we have already learned are very short lived. Several processes of thoughts containing immoral thoughts of theft occur before the actual physical act of theft takes place. There is 'Kamma' occurring in every one of these immoral thoughts. These 'Kammās' are productive of results short of re-birth, and they, therefore do not become 'Kamma patha.'

Again, thoughts, immoral thoughts of theft, may arise and yet no actual physical act of theiving is done. Although the physical act of theft does not occur at all, the 'Cetanā' occurring in such immoral thoughts is decidedly 'Kamma' capable of producing results short of re-birth. Therefore there is 'Kamma' in such thoughts though there is no 'Kamma-patha.'

It was only possible to make a few remarks about 'Kamma,' in the course of this lecture. No detailed examination of the subject was attempted. Apart from studying the nature of 'Kamma,' it is necessary to study its

functions, how it works, especially to study how 'Kamma' effects re-birth. Till this is understood no one understands Buddhism. It is only a lip profession and a mockery to say that we are Buddhists and be ignorant of how re-birth takes place. It is here that Buddhism differs from all other religions and philosophies, and occupies a position apart from them. All the other philosophies are divisible into two classes: those that deny an existence after death, and those that admit that soul persists after death. Buddhism says that both these are false doctrines, that it is wrong to say that there is no existence after death, and that it is likewise wrong to say that our soul re-incarnates after death. The position of Buddhism at the first examination appears to be paradoxical for it says that it is not the same person that is reborn nor another. The majority of the Buddhists acquiesce in the paradox without understanding its import and its meaning. It is fashionable for those who are inquisitively inclined to go to the 'Milinda-prasna' for an elucidation. In the East it is usual to give an example where an explanation is necessary. This we find is the regular Vedic method of meeting difficulties. It is not strange that this method prevails in Buddhist literature to a very appreciable extent. The 'Milinda-prasna' gives examples but no scientific explanation. It is therefore necessary that we should go to other sources and understand this position to Buddhism which is different from that of all other religions. If we do not understand it, believe me, we are deceiving ourselves by calling ourselves Buddhists, while we are all the time remaining 'Uchcheda-vādins' or 'Sas-rata-vādins.'

I regret I have not been able to go more fully into the subjects which I touched upon to-day, especially to deal more fully with 'Kamma,' and to show

how mind is related to matter and matter to mind. The thought process which I explained with the help of the story of the sleeping master and the parcel is one out of many possible hundreds of thought processes offering themselves for selection. Nor have I been able to refer to 'Patichcha-samuppāda,' and I could not indicate the proper position of the subject matter of this lecture in the scheme of Buddhist Philosophy. I have been able to give you, perhaps in a very confused manner, one method of classifying thoughts, and that also very briefly omitting hundredfold more than what is included here. I am conscious of many imperfections and omissions which are due partly to the limited time within which I had to prepare this lecture, partly to the difficulty of including all important matters in one lecture, and greatly to my reticence to speak on such subjects as that of to-day while yet I am a student who may advance immature and incorrect views in the belief that they are right without knowing that they are wrong.

I may have done so even in what I have said and I desire you will not hesitate to show me where I have erred. I wish you will criticise the lecture, with the expression of that wish I suppose you will permit me to couple another wish namely that those members of this association who are as yet not seriously engaged in the study of the Dhamma will in earnest take up its study, a study of all studies to be ranked first by us Buddhists for that alone will show us the shortest way out of the forest of Samsāra where we all have been wandering for such a weary length of time, longer than what can be thought of, and where shall go on wandering no one can say how long till we plant one foot out of it having found out the way that is proper.

CORRESPONDENCE.

Mozartstrasse 15

Leipzig, 14th Oct. ²⁴⁵⁷₁₉₁₈

International Buddhist
Brotherhood Bureau,
Colombo.

Dear Sirs,

With great pleasure and interest I read in the Maha-Bodhi Journal of July and August (Nos. 7 and 8) of the formation of this new Brotherhood. I consider it an excellent idea and I hope that it will be carried out successfully.

I therefore beg you to inscribe my name as a member and to inform me whether there are any dues to pay, and if so, how much.

I am also going to induce some other Buddhists here to join; and remain with best wishes.

Yours fraternally,
CHAS. T. STRAUSS.

News and Notes.

The Anagarika has arrived in the midst of his countrymen with undimmed enthusiasm and untiring energy to resume his work of uplifting.

Mrs. H. L. Foster to whose generous aid the Buddhists of Ceylon are deeply grateful has placed in the Anagarika's hands a sum of Rs. 60,000 to found a hospital for the poor.

Though it was the intention of the donor to found a hospital where the best of European treatment could be given; it was pointed out to the Anagarika that there is a popular demand for a hospital where could be given a treatment according to the Sinhalese

Medical Science. Sinhalese medicine owes its origin to the Indian Ayurvedic system, but developed in Ceylon on its own lines. Latterly however it has lost its hold on the educated section of the community. The poor however believed in it and were much benefited by it.

There is a growing consensus of opinion as to its high efficacy, and it is the Anagarika's desire, with Mrs. Foster's permission to open a hospital on Ayurvedic lines.

At No. 2 Darley Lane, a beginning will be made for an out patients' department, with a few in patients and a resident practitioner. Infectious cases will not be admitted.

The medical students of the Sinhalese system at present receive only a theoretical knowledge, but with the establishment of the hospital and dispensary an opportunity will be given to the students to come in touch with patients. As only the interest of the Endowment Fund will be used, the beginning will be necessarily small; but the future progress, which is undoubted, will necessitate moving to larger quarters where an attempt will be made to wed the Eastern and Western systems. A knowledge of chemistry, physics, anatomy and physiology will enrich the Eastern system whose clinical treatment will no doubt modify the accepted European ideas.

As such a hospital is a much felt want, our sincere thanks are due to the generosity of Mrs. Foster.

We beg to acknowledge with thanks the receipt of The Sri Lanka Sri, The Mahinda College Acknowledgements. Magazine, The Collegian, The Literary Digest, The Dawn, The Beharee, The Indian Antiquary, The Brahmavadin, and a Booklet on the life and work of Mr. G. K. Gandhi.

Maha-Bodhi Society, Colombo.

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„ Proceeds of Books sold. ...	34	85	„ Fancy Bazaar ...	31	56
„ Fancy Bazaar in aid of Schools. ...	1582	17	„ Management of Schools. ...	1167	16
„ Management of Schools. ...	485	83	„ House Rent ...	75	00
„ Donations: Dr. C. A. Hewavitarne. ...	22	50	„ M. B. S. Calcutta ...	53	97
Cash received without instruction ...	13	75	„ M. B. S. Madras ...	10	20
			„ Petty Cash ...	63	00
				2522	09
			„ Balance ...	1423	52
	3945	61		3945	61

Colombo, 12/11/1913.

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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.—"Mahavagga, Vinaya Pitaka.

EDITED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XXI.

DECEMBER, 2457 B. E.
1913 A. C.

No. 12.

THE PHILOSOPHY OF BUDDHISM.

Why do not the critics of Buddhism make a thorough study of the philosophy of the Religion that the Tathagato taught to the people of India 2500 years ago, before they venture to criticise it? Some of them have read neither the original texts nor sat at the feet of the Masters of Buddhism, and yet they dare plunge in to the depths of the vast ocean of psychological thought. Buddhism is the discovery of the all-enlightened Buddha. What is the object of the Great Teacher in promulgating the Dharma in its twofold character? Why should a religion be preached to the people of India who were steeped in the metaphysics of religion? Why should the Tathagato enunciate views that were hostile to the existing phases of metaphysical thought? Why should the Prince, who had all the pleasures, in the full youth of prime manhood, surrounded by all that is pleasant, with a young beautiful wife, and the only child born, leave all and go to the forest to learn the philosophy of the Rishis? The charge is brought against the prince that he was satiated with sense enjoyments and therefore he left the world with disgust; but what is

the truth? Scan the pages of history to find such a renunciation as was made by the Prince Siddhartha; and we shall discover of great princes who had yielded to death but not to the spirit of renunciation. Alexander the great in his thirtieth year died a victim of intoxication; he did not give up his pleasures. Full of prejudice, victims of malice there are people who would not care to admit the supremacy of the master mind of the Prince Siddhartha in whose heroism, countless millions of human beings for 25 centuries, have rejoiced in having found a refuge before it was too late, to reach the summits of emancipation from the dangers of sensuality and morbid asceticism.

In the Ariyapariyesana sutta of the Majjhima nikāya, is given an account of the renunciation, mystic research, and the ascetic practices of the young prince, wherefrom we learn of the kind of experience that the Bodhisat prince had from his twenty-ninth to the 35th year. To learn of the kind of life that the Prince led in his palaces we have to look into the suttas of the Anguttara nikāya, where we are told that he had

three palaces for the three Indian seasons, one of five stories, one of seven and one nine. That the king his father had kept watch over him lest he might make the renunciation we also read, for the Brahman priests had foretold that either the prince would be a world Conqueror, or that he would be a world Teacher. And the prince also might have heard what his great mission was from his attendants or from his own parents. The father naturally wished that his son should become a world conqueror, he of the great line of King Ikshvahu of the solar race, the proudest of the dynasties of India. A world Teacher or a world Conqueror, such was the ideal before him, and now we have to look to the mystical environment of every man born into the world. Some are born great, some not. India is the land of Rishis, the home of the most ancient civilization, watered by great and majestic rivers, to the north the mighty Himalayas, to the east and west the great ocean. No foreign foe had ventured to invade India, and the people were proud of their independence, and of all races the Sakyas were the proudest, from whose line the Prince was born.

If there was a heaven on earth 25 centuries ago, it was the Majjhima desa, the Indian midland country. The country was prepared to welcome Truth, there was no Semitic paganism with gods of the type of Allah and Jehovah, there were no brutal iconoclastic invaders of the type of Mahmud, Aurungzebe, Clive to lay waste the country. It was a truly Aryan civilization of the ideal type, of vigour and vitality, that the world had not witnessed ever since. Jehovah was not to be found anywhere, having fled before the mighty hosts of Nebuchadnezzar; the prophets of Israel had become dumb; Allah was not born; and the upstart European races had not

then come into existence. Independent in body and mind, the Aryans of India were at the time; and the only non-Aryan race that is mentioned in the ancient Pali texts was the Yavana or the Yonakas, the Ionians. Beyond the Gandhara country was the home of the Yonakas. Takkasila was the University where the Greeks and the Aryans met for study.

In leaving the pleasures of the palace the prince Siddhartha had an ideal before him—the noble aim. In the words of the Great Teacher himself when recounting his own experiences as the truth seeker, He was seeking after the incomparable security of Nibbāna, where there was no more death, no rebirth, no more old age, no despair, no lamentation, no grief, no sorrow, no physical desires where the senses reigned. The ideal was His own.

The people of India at the time was given to the study of mysticism. The etherealization of the senses by means of physical purity and spiritual illumination was much practised by the Yogis of ancient India. To reduce the body and mind to a state of coma was taught in one of the mystic schools. The highest happiness according to the spiritualistic school of Dhyana was to reach by meditation the realms of nevasaññānāsaññā, where the consciousness is at work but where the perceptions are at rest, and that for a period of 84,000 kalpas. In the Brahmajāla sutta of the Digha-nikāya, the Blessed One enumerates the sixty two kinds of beliefs then current in India. A study of the variations of the philosophic schools is necessary to appreciate the profound genius of the great Aryan Teacher. Monotheism, Polytheism, Pantheism, Animism, Hedonism, Spiritualism, Henotheism, Nihilism, based on two aspects of thought were current at the time. A study of this very interesting discourse

is absolutely necessary to gauge the depths of human thought, untrammelled by the Paganism of Semitic inanity. Along with this it is beneficial to study the *Sāmaññaphala sutta* of the *Digha Nikāya*. Therein is found the ethics and philosophy of Ascetic Spiritualism.

The Prince Siddhartha first went to the Teacher *Alāra Kālāma*, from whom he learnt the philosophy of Egoism wherein the subject loses consciousness of the operations of the cosmic process and realizes that nothing exists except the "I". But the *Bodhisatva* was not satisfied with the fruits of his research, and he went to *Alāra Kālāma* and said "Is this the consummation of the knowledge that thou hast reached", and the ascetic answered in the affirmative. Having left *Alāra* the *Bodhisatva* went to the ascetic *Uddaka Ramaputra*, from whom the *Bodhisatva* learnt of the higher phase of spiritual realization where perceptions cease, but not absolutely. It was the highest possible state wherein Consciousness is at rest for a period of 84,000 kalpas, and then again the worries of rebirth begin. The *Bodhisat* was not satisfied, inasmuch as the doctrine does not lead to the absolute cessation of cosmic desires, to true enlightenment, to perfect peace, to *Nibbāna*. Listen to what the Ascetic *Uddaka* said "what I know thou dost know, as I am so thou art, as thou art so am I; inasmuch as thou hast mastered doctrine, mayest thou take the leadership of this my body of disciples." But the *Bodhisat* did not want the leadership, and dissatisfied with the results of the *Arupa* philosophy, left the teacher and wandered alone into the forests of *Uruvela* near *Gaya*. There in accordance with the *Yoga* of the ascetics he began the practice of mortification of his body. It was the belief of the ascetics that asceticism was necessary to atone for the sins

committed in the past birth, and the very fact that one was engaged in bodily tortures was in itself a prevention from the commission of sins in this birth. In this wise the ascetic philosophers argued, and gladly bathed in the frigid waters of asceticism. The culmination of asceticism lies in absolute abstinence of any kind of food, and the realization thereof connotes death. It was practically committing suicide. The ascetics who tread the path were contented with the easy going life, and they dared not follow the path strictly. The immoralities of asceticism are manifold. That is another subject.

The *Bodhisat* in right earnest continued the practices, gradually approaching the consummation of the *yoga*, and instead of realizing the ideal of bliss, he found that he was losing consciousness. He had abstained from all kinds of cooked food, and at last sustained the body by eating a few grains of mung. The ascetic struggles are described in the *Bhayabherava sutta* of the *Majjhima Nikāya* with a realism showing the intensity thereof. The very gods were frightened. And here lies the difference of the ascetics of the Brahmanical Schools and the *Bodhisatva*. The former aspired to overthrow the gods, while the *Bodhisatva* aspired to reach enlightenment in compassion for the world. They found that he had no such selfish desire, and therefore no opposition was shown to him, on the contrary they ministered unto him. The culmination of the ascetic life was realized by the *Bodhisatva* in losing consciousness, and he fell down in a swoon. After a while he regained consciousness and then he concluded that *Nibbāna* lies not in the path of asceticism.

To the student of religious thought, and to the aspirant who makes the renunciation of sensual pleasures the life of the *Bodhisat* is intensely

interesting, and is worth the study. We know that he was born of the royal family of the Sakyas the proudest clan of Kshatriyas, and their very extinction as an individualised clan was due to their spirit of exclusiveness. The King of Kosala, Pasenadi, wished to marry a princess of the Sakya clan, but the Sakyans were averse to give one of their daughters in marriage to the King. The King was more powerful than the Sakyans, and the Sakyan princes resorted to strategy, with the result that Kosala's Crown Prince, after he ascended the throne, waged war with the Sakyans and extirpated the race completely. Only those who fled escaped, the rest were massacred. The LION of the SAKYAS was one of the titles of the Buddha, and as Bodhisat the motto that he adopted is full of significance, showing the martial spirit of his clan, which is given in the Padhāna sutta of the Khudaka Nikāya, and admirably suited even to-day to aspiring students of Nirvanic life: "It is better to face death in the battlefield, than to live defeated".

Sangame matam seyyo, yañce jive parajite.

For thirteen years the Prince lived the joyous life surrounded by royal luxuries in the company of his beautiful wife, the princess Yasodharā, and in his 29th year, having found no satisfaction in the mere sense pleasures, however celestial they may be, he wished for more knowledge, for more wisdom, for higher delights of a more permanent kind, for after all, sense pleasures, are forsooth transitory. In the full vigour of his youthful life, in search of more permanent delights that can be enjoyed in full consciousness, the Prince left the royal palace escorted by his charioteer. This portion of his life is beautifully depicted in that immortal epic "Light of Asia" by the late Sir Edwin Arnold, which should be

read by all who wish to know the sufferings of the prince who struggled to discover truth. The ancient Aryans had long ago abandoned the path of prayer to gods, for noble ascetics had more than once conquered the gods by their heroic struggles, and the Rishis had found comfort in the ecstatic delights of high spirituality in the realms of the arupa worlds, where no trace of materiality existed. They compared themselves to the Creator gods of the Abhassara worlds whose radiance flamed forth to a thousand worlds. Wherein then lies the great discovery of Prince Siddhartha. It lies in the fact that the Nibbana that He found was no glamour, no illusion, no metaphysic, and not concealed in some heaven, to achieve which there was no necessity to invoke some muddle-headed god, or ask a priest to go through some kind of namby-pamby performance of bell-ringing, burning lights and candles, and incense or bodily mortification as was expected by the half insane prophets who glorified in their asceticism. Heaven after all was a post mortem existence, it could not be obtained in full consciousness here, with the senses fully developed, and there was no mental freedom, inasmuch as the imbecile, muddle-headed priest, mumbling prayers had to be atoned. What victorious conqueror would degrade himself in bowing down to an idiotic, muddle-headed, half insane, imbecile for the sake of a heaven which after all has to be accepted on the authority of some one else? And what are after all the inane delights of heaven compared to the conscious bliss that is enjoyable here in full consciousness, in full freedom, in the perfect peace begotten of wisdom? The heaven, where angels sing "hallelujahs," would be a pandemonium with the thousands of voices shouting with one voice, and I would gladly pay a thousand dollars to escape from the celestial nuisance.

To the Bodhisat, a heaven where he is expected to enjoy sensual delights with the apsaras, houris, and angels, and do nothing except lead a life of ennui, or peep now and then, into the fiery furnace of a hell, to find how his enemy is enjoying in swimming in the fiery lake, heaven was hell, and he wished to have none of it. Asceticism he condemned inasmuch as it is only another state of mental and physical death, with no consciousness to realize the delights of a perfectly free life. It was "miserable, ignoble, and profitless." The sensual enjoyments of the animal man where he finds delight in the satisfaction of his five physical senses, of seeing beautiful forms, of listening to sweet music and songs, of inhaling sweet fragrances, of tasting the delicacies of cooked food and drinking intoxicating liquor, of enjoying the company of some kind of voluptuous associate, were "condemned as mean, vulgar, materialistic, ignoble, and profitless." The gods were looked down as muddle-headed beings, their company was not for the philosopher. The egoistic philosophy of the forest Rishis produced the higher form of mental delights; and by the Dhyāna life it was possible to attain to the five super cosmic attainments of dibbacakkhu, the celestial eye, the dibbasota, the divine ear to hear distant sounds, the paracittavijānana ñāna, to know what is going on in other minds, the pubbenivāsānussati ñāna, the looking back to know the mysteries of past births, and the iddhividha ñāna, the science of transcendental physics. The forest philosophy the Bodhisatva did not condemn as something unworthy, but He was not satisfied with the clinging ego, which to Him appeared a burden. To get rid of this burden from his mind the Bodhisat had to find a way, and he looked back to the life that he had spent since his birth thirty-five years ago. And the

thought came to him, that as a child, when he was taken to the field on the occasion of the Ploughing Festival, his nurses left him alone within the royal enclosure, how he sat and felt happy, and the thought came to him, "Yes, this the way to the unfolding of the wisdom of perfect peace of Nibbāna." Herein is the philosophy of Buddhism in a nut shell. The innocent bliss born of perfect purity without attachment to the things of the world, where no question of the "ahamkāra and mamakāra" arises in the mind, free from covetousness, free from illwill, hatred, anger, and free from foolish superstitions born of fear and delusion. Here is the Religion of Consciousness, of perfect recollection, of presence of mind, of fearlessness, of freedom, of activity, of loving compassion and of Immortality.

ANAGARIKA DHARMAPALA.

Finding the Way.

An address to the Buddhist Society of
Great Britain and Ireland,
February 14th, 1909.

Very much is made in Buddhism of the Noble Eightfold Path or "way" to Salvation. Let us consider together, very briefly, how that way is to be found, and how we are to win along it. For, after all, there can be but one way, one truth, one life.

In a country where Buddhism is the native religion, everything comes in a very natural order, and there is no sense of contrast. Young children are taught the elements of their religion, and see it in practice around them; they grow up, generally without questions, and remain permanently in the service of the Lord. He is at home with them in their troubles and

their joys; and undoubtedly the character is gradually moulded by his precepts in that manner. But Buddhism cannot at first appeal to us Westerns. Here the atmosphere is partly Christian, but for the most part charged with static indifference. How do *we*, how should *we*, find the way?

In order to answer this question properly, let us revert to the early history of the Master himself.

Siddhārtha was a young man in the prime of life, married and a father. He diligently observed his religious duties, had a kindly heart and a highly intelligent mind. He had never come into contact with human misery, for that was carefully concealed from him. But, at last, his natural desire to see more of the world could not be repressed, and He went forth to observe it. The tale is sufficiently familiar. He came in contact for the first time with old age, sickness and death; He was assured that these were universal; and there arose in him an immense desire to find deliverance. All zest in life departed: He became a Man of Sorrows.

Pondering much on these things, it was clear to Siddhārtha that the very first step on the way must be detachment. It was possible for him to entertain no other care, no other quest, save one. Therefore, with many tears, but unfaltering resolution, He "went forth" into the wilderness from wife, child, and home.

It was now a question of search among the neighbouring teachers as to the remedies they proposed. Still maintaining his inner detachment, and receiving as a judge the doctrines so imparted, He learned the lore of the *ātman* or Self, of transmigration, and of the law of Karma; the supposed merit of libations, sacrifices, self-mortification, and the different grades of other existence. He witnessed the various incantations and offering to

the gods. He was advised to believe in the non-existence of matter, and to attain deliverance by leading the life of a hermit. But the Buddha was extraordinarily clear-sighted, and soon saw that the doctrine of a self or "ego" could lead to nothing but repeated rebirths, certainly not to deliverance.

Sacrifices, ritual, and prayer occupied his attention in turn, only to be rejected as useless. Nothing remained but the practice of the severest asceticism. Six years passed in this way. At last, tired nature could endure no more; and but for a timely meal of rice-milk, the pilgrim might have died. But the hour had come for that wonderful week under the Bodhi tree; and now, after the long search, the whole drama of life unfolded before him. The origin of birth and death, the development of life, the cure of sorrow, the details of the Eightfold Path and other doctrines of his, were seen and systematised then. The four noble truths may seem to us a mere matter of course; but they were new; and the Buddha was so overwhelmed with them, that He doubted whether mankind were yet prepared to receive them. As He said on a later occasion, "The doctrine of the Buddha is like an ocean; the further you wade in, the deeper it becomes."

Our first lesson, then, is that we must put ourselves into a position of independent judgment; and, in order to do that, we must part—for some time, at least—with many old associations, so as to attain the concentration upon one thing that is so absolutely necessary. We must go alone into the wilderness. It may happen that the events of life may help incidentally. A disappointment in love, or a loss by death of someone very dearly loved, may open our eyes very widely. It has, indeed, been said, that no one ever accomplished any great intellec-

tual achievement without his heart having been first torn up by the roots.

Listen to the saddest lines in our literature:—

Oh world! oh life! oh time!
On whose last steps I climb
Trembling at that where I had stood before;
When will return the glory of your prime?
No more—O, never more!

Out of the day and night
A joy has taken flight;
Fresh spring, and summer, and winter hoar,
Move my faint heart with grief, but with delight
No more—O, never more!

Under these conditions, one's mind begins to look on the world through a new and clearer atmosphere, and with a strength more braced and virile than before. There is a search for comfort, which is most truly found in the sympathy of others; but it is always felt that a novel sense,—the sense of sorrow—has been evoked, however much we may hide it from the world, from our kin, or even from ourselves. Then there come to us, always in search of sympathy, reminiscences of the great thinkers of every age who have made the same discovery as ourselves. Well can we call up *now*,—though until now they had been little more than scarcely interesting commonplaces,—“Vanity of vanities, all is vanity”; “Man is born to trouble as the sparks fly upward”; *Sunt lachrymæ rerum* (things are awweeping); our strength is labour and sorrow; labour itself is a kind of agony,—a prayer: and always now there haunts us the mournful cry of Lucretius, “*Surgit amari aliquid—surgit amari aliquid*,”—the cup is bitter, is bitter.

Where are peace, joy, and rest to be found?

But we may enter on the path through many conditions of travel. Should we happen, for example, to be cultivators of science, and to come in contact at all with Buddhism, we cannot fail to be struck with the solidity of its foundations, its absence of

unnatural assumptions, its clear and logical system of doctrine, and its ultimate detailed resemblance to all other systematised knowledge. How singularly reasoned and reasonable it is! Moreover, there is a total absence of the miraculous, an entire prevalence of moral law, a continuity and unity that are utterly consonant with all we really know. Here we approach Buddhism on the philosophical side; the awakening to sorrow is yet to come. But seeing how Buddhism looks the universe fairly and squarely in the face, a man of science very easily feels that he has kinship there. A peculiar feature of Buddhism is, that it has no ritual, no priest or altar, and no sacrifice. It encourages the silent heart. It never prescribes meditation. Thus the Buddhist is always urged, even after he has taken the vows of a *bhikkhu*, to concentrate, to cultivate independence of thought, to increase the sense of detachment.

There are other gates that open on the way. Those who investigate mental phenomena, as part or not of the universe, cannot fail to see at least through the bars. The similarity between our Lord's doctrine and that of Heraklitus among the ancients or Hegel among the moderns is simply amazing. “Being”—“becoming”—“nothing”—surely these are home words to every Buddhist.

To those, then, who have opened one of these gates, the first question invariably is, What is to be done with my sorrow? Is any real lasting happiness to be had? For our mind, howsoever aroused, has by this time discovered that a very little intellectual effort is sufficient to show us how transient everything is.

Now, at this point, a Christian will naturally fall into a grave error. His ritual, his sacrifice, his atonement, his Saviour, are constantly all about him, and he does not see that the necessary

detachment is impossible if he is to remain in contact with them. How can he judge of the truth of what is coming in at every pore, every day? Indeed, he has no perspective. What he sees very much resembles those exaggerated portraits that are taken with the lens too close to the sitter. Photography, of course, "cannot lie"; but, to use an expression of Mr. Gladstone's, truth has "lapsed,"—the foreground is too large, the distance too small. No; the only way to judge of the truth of any religious system is to place one's self—for a time, at any rate—right out of the cult, and then, with all earnestness, to begin the enquiry. This is what the Buddhist monk, with his entire absence of ritual, does every day. Nothing can be more fatal to the pursuit of religious truth than habitual attendance on religious services.

At the outset let us clear away one misconception. Our Lord did not deny the existence of happiness for us. How could He, when He went everywhere proclaiming the cure of sorrow? No one can deny that there are little pleasures,—ay, great ones sometimes—that bring much happiness. The happiness, for instance, arising from good deeds is certainly real and pure. But it is all so transient! *That* is the trouble. And when we consider events with our intellect, transiency is their most impressive feature. This was what the Buddha wished every one to reason up to. For, strange though it may appear, sorrow really does approach us at first through the intellect. The least intellectual of human beings have the least perception of sorrow; and such sorrows as they do perceive are of extremely limited scope. Even animals have such sorrows. But, as the intellect advances and begins to generalise, the universality of sorrow dawns upon the mind, and our individual share in it becomes acute indeed. The burden of the ages

seems upon us; it is behind us, it is with us, it confronts us. Now, in our system of truth, the clear perception of transiency corresponds to the "conviction of sin" in that of the Christians. As Heraklitus says, Everything is running away, nothing fixed. Can we stop the running?

The Christian follows up his conviction of sin with the appeasement of an angry god, which has to be effected by means of a vicarious sacrifice. But the Buddhist has parted company with him long before this. He waves away Sin—which, by itself, is of no moral import to him—waves away Ishvāra and the substituted saviour. And so we come back to the question, Can we stop the running?

The answer is, Not now; but we have the power so to modify its quality as to cause the sorrow to disappear, and eventually rest will arrive in accordance with natural law.

Why is it that the awakened sense of transiency is accompanied by a sense of sorrow? The Buddha tells us that the root of the disaster grows out of tension (*tanha*), desire.

Here, again, we must clear away a misconception. We are sometimes asked, Is then all desire evil? As Prof. Rhys Davids is careful to point out, no one can maintain such a proposition. Does not our Lord, indeed, insist upon *right* aspirations? Clearly, there must be *wrong* desire—tension of mind directed to some false aim or false practice; and this it is that the Blessed One condemns. For wrong desire will be found, on close analysis, to be directed towards the gratification of selfhood; towards some end for self-enjoyment; to a selfish ambition to get on in the world or to become distinguished; to some virtue practised for pride,—as when one appears as a liberal donor in a widely-published charity list; to a fervent hope of

heaven; or even of Nirvāna, for one's self; to a Semitic yearning for a long life and riches. These and similar desires are wrong because they look upon self as their end. Now our dharma tells us that Self is an illusion. There is no ātman or soul, no "I"; we are of compound nature, and such must necessarily become uncompound-ed,—nay, is actually so doing. To cultivate selfish desire, then, is to go clean astray from the path of righteousness; assuredly we shall not thus find the way.

Intelligence wakening to a sense of transiency; a sense of transiency mingled with wrong desire; wrong desire arising from selfhood;—so far we have traversed the preliminary Noble Truths.

How does the Master proceed? He lays down Eight Conditions, which if faithfully observed must lead to the cure of sorrow,—to the peace which passeth understanding. As you know, these are: Right Views, Right Aspirations, Right Speech, Right Conduct, Right Mode of Livelihood, Right Effort, Right Mindfulness, and Right Rapture. These terms are simple in the extreme, so that almost any plain man can understand them or child be taught them; but when we follow them up, they are seen to be deep indeed—as befits the only essentials of salvation. Hence, as has been well said, the way of the Buddha is not a renunciation: it is a deliverance, and particularly from sensuality, craving for existence,—in short, from every delusion arising out of selfhood. And our Lord warns us that no idler will attain Nirvāna. The most constant and earnest supervision is required to keep our actions free from the taint of self. It arises with most persistent suggestion; and often so masked that we can hardly see it at all. It is what Shelley calls "the contagion of the world's slow stain."

The Eightfold Path has been the subject of such frequent comment and explanation, that I need add nothing of my own thereto. But at this point it may be well to sum up the results in comparison with those of other religions. To quote an able author: "Buddhism teaches perfect goodness and wisdom without a personal god; the highest knowledge without a revelation; a moral world order and just retribution, carried out with necessity by reason of the laws of nature and of our own being; continued existence without an immortal soul; eternal bliss without a local heaven; the possibility of redemption without a vicarious redeemer; a salvation at which every one is his own saviour, and which can be attained in this life and on this earth by the exercise of our own faculties, without prayers, sacrifices, penances, and ceremonies, without ordained priests, without the mediation of saints, and without divine grace."

So all this is attained, not by any supernatural means, but by the ordinary faculties which every man possesses. There is no threatening, no militance; only the sweet voice of a loving teacher. What a relief, after the rituals, the war of creeds, the insincerities of the current Western religions, to come upon a system like this, absolutely free from assumption, absolutely free from credulity!

On the other hand, there were matters on which the Buddha seldom or never entered, not because there was anything esoteric to conceal for that he expressly disclaimed, but because He was obliged to limit his purpose. Having to teach salvation,—the matter of primary importance.—He had no time to discuss such topics as the origin of the world, its infinity, its eternity. These involved on the one hand speaking in infinite terms to an audience with finite minds; on the

other hand, the natural development of science might be left to answer later on all that could really be expressed. So, again, with mental progress. The Buddha accepted, but with definite precautions, much of the doctrine current in his time; and occasionally sought mental relief in severe concentration and detachment. This, also, He left as a non-essential to the researches of later disciples. And assuredly we must look forward to the scientific cultivation ere long of the obscure and strange mental and sensory powers latent in all of us but hitherto only evoked by accident, and cultivated without method. On the ethical side, the "way" at once leads us to consider our neighbour. As usual, the teaching is clear and explicit, and it is in several respects identical with that of older and subsequent religions. Much stress is laid upon our loving enemies—as a mother loves her only child—ah, what an emphasis! Much stress is laid upon righteousness in all ways. For where evil is done, nothing, not even a god, can save us from its consequences; nor can anything hinder the happy results of a good act. We are expressly urged to mourn with those who mourn, and to joy with those who joy; for nothing can be truer than that grief is best consoled by sympathy, and joy enhanced by sharing. Assuredly, also, we are to love our neighbour. And may I suggest that we should so love him as to elicit the greatest amount of love on his part,—to increase to the uttermost the *general* stock of love in the world? As to the ills of life, our religion gives us an additional consolation in the conviction of their impermanence.

Now it is interesting to wade deeper into the ocean of our Master's doctrine. He left behind him, on one occasion, a precept which at first sight seems amazing. "If, O disciples, ye will

attain the highest, you must leave behind you righteousness, to say nothing of unrighteousness." What! The great Teacher of righteousness actually disclaiming it! Yes, that is so; and it is a striking instance of the clear and logical mind of the Buddha, who never flinched from following his conclusions to their ultimate end. Now, on what does righteousness depend but upon the existence of our neighbour, some *other* to whom we must be just and good? But when we have got so far as to know no difference between the other and ourselves, where does the righteousness come in? It simply cannot arise. But the disciple who has got so far, is ready indeed for the highest, for "Nirvāna."

Incidents of this kind could not have had their birth in a number of scholars. The whole system of our teaching is so unitary, so interdependent, so original, that it could only have proceeded from a single mind. The Buddha, then, must have been a really historical personage. It is true that the teaching would have sufficed us, even were the Buddha a myth; but there is a kind of comfort in knowing that our Lord was one of ourselves. The Christians are in a far less satisfactory plight. Everything, they tell us, turns upon a belief in a resurrection. But several independent thinkers nowadays decline to admit the historical character of the New Testament Jesus; and, in any case, will not accept the resurrection. What, then, is to become of Christianity?

Finally, we come upon the question of hope. Man loves to hope, and to hope the best. Is there really any reason to suppose that the ills we have fathered by our sin, the misery around us that we perceive the moment that we reflect, will eventually disappear? There is. For our beloved Master has instructed us that in everything—even

in what we call inanimate nature—there is more or less mentality. From a grain of sand to an Arahāt there is perfect gradation and continuity. The whole "creation" groaneth and travaileth until now, yet the morning stars can sing and the sun give healing. Sometimes, indeed—in rare moments—a communion with nature comes to us, so exquisite, so intimate, that no words can describe the feeling it brings, nor any gesture intimate its glory. It may last for minutes or seconds—no one knows; but time is no element of such an experience. All is together.

Now, we have seen that everything depends on the thrust of Karma that keeps up our desire for life, and consequently our life. Whatsoever is good and whatsoever is evil is a matter essentially characteristic of individuality. So that, as our religious experience widens and deepens, we gradually find the individuality—the selfhood—disappear. Finally the Karma—bad and good—having now nothing to propel, dies also away, and we enter on Nirvāna.

Everything that lies before us is within our own power. Enlightenment comes to us with our first understanding of transiency and sorrow; and from that point nothing hinders us but our sensual ignorance, our desires. At last we attain a point where—like subject and object, and similar correlatives—the question of good or evil simply does not arise. Then we have entered on Nirvāna.

Thus, there is eternal hope for us in the most human terms we can possibly conceive. Everything is clear right up to the goal; throughout we save ourselves. And inasmuch as the world and "I" are one and there is no duality; so all questions of the world and the world's salvation come to an end with the extinction of the separate conception of either.

He who can conceive these things has veritably found "the way." If he cannot in this life attain the ultimate goal, he knows that another or others remain to him for the rectification of residual error. And surveying the long road by which he has come, as one who looks back from a mountain top through a clear air into the past, he sees that this has been more and more the characteristic of his pilgrimage; he perceives that the great Master appeals from the first to the heart of man.

Just as a mother loves her son,
Risking her life to save him ill,
The good disciple knoweth none
Whom he loves not with earnest will.

Unstinted to the world alway,
Far circled round, below, above,
Throughout the night, throughout the day,
He breathes immeasurable love.

No evil word pollutes his speech,
No secret malice stains his heart;
His tender pity falls on each,
In all their sorrows he hath part.

He deems no path of righteousness
Like that of love to all mankind;
His enemies he fain would bless;
He hath no anger in his mind.

Therefore he dwells in perfect peace,
And in that peace his heart is stayed;
From Hindrances he hath release,
In Rapture nevermore gainsaid.

Ye weary who would walk in white
And have deliverance for reward,
Love is the depth and love the height,
The inmost precept of our Lord.

EDMUND J. MILLS.

With acknowledgements to the Buddhist Review

A Correction.

We beg to point out to our readers that on page 252 of our last number, the name of Mrs. T. R. Foster, of Honolulu, the generous helper of the Buddhist Cause, in India and Ceylon was written as Mrs. H. L. Foster, through a clerical error.

We beg to tender our unqualified apology to the generous and kind hearted lady for the error.

NATIONAL TRAINING FOR BOYS.

Sir Robert Lucas-Tooth has presented to H. S. H. Prince Alexander of Teck the sum of £50,000 as a nucleus of a Fund, with a view to assist and extend the existing organization for the physical and moral training of Boys,—of inspiring them with a wider spirit of patriotism and loyalty and of encouraging them to fit themselves for the service of their country should the time of necessity ever arise.

In presenting the donation Sir Lucas says that his objects in view are :—

- (a) To create good and useful citizens by stimulating a spirit of discipline self control and co-operation.
- (b) To train those who desire it on the lines of the cadet training in Australia.
- (c) To provide means for physical culture and miniature rifle practice for boys who desire such training.
- (d) To stimulate a healthy rivalry by giving prizes and decorations for various competitions.

Prince Alexander of Teck, in a letter making known the gift states :—

It is trusted that numerous other patriotically minded people by their donations and subscriptions will assist in making this Boys' training Fund a permanent organization which will improve both morally and physically the youth of our land.

This generous gift of a patriotic Englishman is given for the benefit of boys who already enjoy a training probably unequalled in any other country in the world. Yet with all these advantages, there is a desire for organising still further the moral and

physical improvement of the boys of England. If such an organised effort is necessary in England, how much more is it indispensable in Ceylon, a country where the children are allowed to grow without any effort on the part of the Government or the public.

Thousands of boys and girls grow up in this country without any training for citizenship. No determined effort or attempt has so far been made to instil in the young, the ideals of patriotism or physical or moral culture.

The children of this country grow up with no prospects of advancement. The majority receive an education which is in no wise adequate for their future needs. Confined by their position in life and training, to the lowest avocations, their outlook is hopeless. Forced by economic stress to give up their small holdings, thousands of village populations are being forced to become labourers, and their children without any ideals or hope are growing up to increase the starving numbers of helots and outcasts. The consequences of this perversion of the natural conditions are already showing themselves in the greater number of youthful criminals. The unnatural conditions are producing a class with a desire for needs which they cannot legitimately satisfy.

The increase of crime is keeping pace with an increase in drink. While the organised combination of Government and renters is placing drink before the people, the efforts of Temperance Societies are being nullified.

In the whole of Ceylon there is not a single industry fostered by Government; the policy of Government on the other hand has been to suppress even existing ones. The Excise Ordinance has given a death blow to an industry which gave a livelihood to thousands. The making of sugar from the sweet unfermented juice of the

Kitul palm is already on the wane and before long will be reckoned with the dead industries of the past.

Although the tax on the palm trees did not come into being, thanks to the storm of protest, a much more insidious canker has grown out of the licensing of Kitul trees. Theoretically the licensing of the Kitul tree for the producing of sugar is a process involving no cost to the villager. Practically no tree can be tapped for sugar, unless the minor headmen receives his licensing fee; and the maw of the headman is more gluttonous than that of Cerberus. In the unequal conflict with the headman, the villager succumbs. The Government has gained, but at what a cost. The demoralising of the villager is the price, and the damnation of countless generations unborn.

In England, there are myriads of philanthropists who give their hard earned fortunes for the welfare of the poor and the oppressed, and their amelioration. In Ceylon this true giving is unknown.

The future of the Sinhalese is threatened wherever we turn our eyes. Without any means of livelihood, without any industrial training, without an efficient education, without his ancestral plot of land, the growing youth of the village populations have only a choice between two evils the life of a labourer or a criminal.

The evil genius of the Sinhalese has blinded the eyes of their natural protectors and the powers that be. An apparent prosperity and an increase in revenue lull them to a false security. The stranger within the gates grows fat and sleek on the life blood of this once virile race.

There are many who cry in the wilderness, but their pregnant voices fall unheeded. Awake, ye sons of Ceylon, ere your oppressed brethren are utterly lost.

The philanthropists of Ceylon have now a unique opportunity for giving a national training to the boys of Ceylon. Two and a half million Buddhists are calling to them for help; what one Englishman has given could not a few hundreds of rich Sinhalese Buddhists give?

The new Educational Society that has come into being has the highest ideals in view. It will hold up its torch of enlightenment and shed its vivifying light on the moribund industries and quicken the flagging energies of the national spirit.

Ninety thousand rupees have been contributed for the national training; let the two million Buddhists give ten times ninety thousand, and in five years the fruit of that self sacrifice will produce the tree of nationalism with its branches spreading far and wide throughout the length and breadth of this far famed Isle of Lanka.

OPIMUM.

The British Government while encouraging the opium trade in Hong-kong is prohibiting it in the Bahamas. Why is it injurious in one place and not in another? Why should China suffer and the Bahamas be spared? If the interests of the opium merchants are supreme why should anyone else be considered anywhere? Here is a summary of Bahamas Opium Act, 1913, the provisions of which were published in "The Board of Trade Journal."

Under the Act, the importation of opium or prepared opium is prohibited, unless by a medical practitioner, a qualified dentist, a qualified veterinary surgeon, a licensed druggist, or by a person to whom special permission is granted by the Governor in Council, by Order in Council.

The cultivation in the Colony of the opium poppy (*papaver somniferum*), is prohibited.

Provision is also made for the Governor in Council to issue rules for the carrying out of the Act.

It is stated in the Act that the term "opium," when used without any qualifying epithet, shall be taken to include raw opium, medicinal opium, morphine, heroin, cocaine and similar drugs.

"Prepared opium" is defined as the product of raw opium, obtained by a species of special operations, especially by dissolving, boiling, roasting, and fermenting, designed to transform it into an extract suitable for consumption; and includes dross and all other residue remaining when opium has been smoked.

In this connection we publish a letter from Anagarika Dharmapala, the well known Sinhalese Buddhist who recently visited Shanghai and gave a lecture at the International Institute on "The Social Ethics of the Buddha." The letter was not written for publication, but as it is of public interest we reproduce it. Mr. Dharmapala says:

"I should like very much to come in touch with the English-speaking Chinese Buddhists of Shanghai. Don't you think the time is auspicious to establish an International Buddhist Society at Shanghai? It should be a body of learned and influential Buddhists so as to command the respect of good people throughout the civilized world. There should be activity all round if China is to regain her place. The degeneration of Chinese is absolutely due to mental imbecility, result of opium smoking. Bands of preachers should go all over China proclaiming the evils of opium. Two days ago I purchased a pamphlet of 30 pages written by an Englishman on the subject of "Opium Smoking." He

says that opium smoking brings on physical and mental degeneration. This is the opinion of Dr. Saleeby, also. The poison is so effective that it works unto the third and fourth generation. Till the Chinese become sober no science can help them. Imbeciles can hardly manage an electric switch-board or an electric dynamo. The one supreme need at present is abstinence from opium. Every village and town in China should have an anti-opium Society; and the Chinese Buddhist priests should be directed to preach a crusade against opium. The British agents who sell opium have no desire to help the Chinese in the anti-opium campaign. The opium revenue is rising higher and higher, and the Government of India is encouraging the buyers. Both are engaged in a game, and the Government of India's policy is 'heads I win, tails you lose.'

"Prayers, appeals, petitions have no effect with the Government of India and the Secretary of State for India. The tiger never cared to listen to the prayers of the goat. Sir Hiram Maxim in his recent work, *The Scrap Book of Li Hung Chang*, enunciates the principle—'learn to fight.' Russia would not tolerate either opium or the missionaries. She is strong to command. So is America. The Government of India dare not force opium on America. To the eternal shame of England she is taking advantage of China's weakness to make the industrious Chinese an imbecile race. How long will the adventurous British agents in India and China continue in this abominably nefarious game? The missionaries instead of preaching to the Chinese 'Christ crucified' had better preach a higher morality to their own countrymen. The law of Karma is immutable. It is like the mill of the gods. Half a million of Englishmen in Asia are destroying the virility, the freedom,

and the individuality of 300 millions in India and 400 millions in China. It is horrible, it is abominable, it is mean, it is immoral, it is ignoble. I wish I could get the opportunity to revisit China. We all die, and the good that we do helps us and the world."—*The Republican Advocate*.

A Positivist's Opinion of Buddhism.

The following are some extracts from an able address delivered by Walter F. West-Brook, a follower of August Comte, before the Buddhist Society of London, on the subject of "Buddhism, a Religion of Humanity." Most of our readers who are familiar with the pages of our esteemed contemporary, the *Burma Critic*, will note that the sentiments expressed in the following extracts are practically the same that we have frequently written on the subject of "Buddhism as a World Religion" in the pages of the above journal. When the final religion of mankind is shaped, we sincerely believe that Hinduism and its great off-shoot Buddhism will, be found to have contributed more parts to it than the rest of the world's religions put together. Nevertheless, we should also keep in mind that the possibility of evolving such a final religion depends to-day not in the hands of the Hindus or Buddhists but in the hands of the subjects of a Christian Empire. Thus each will contribute its share.

"And just as the race of mankind has in its evolution become unified in Humanity, so we may believe that the religions of mankind in their evolution tend towards unification; and they must be tested by their

relations to this process of unification—how far that is, they are in harmony with, how far they prepare for, the final religion of man.

Using this principal I briefly mention some of the positive contributions of Buddhism towards this Religion of Humanity. One thing we certainly recognize—that hitherto Buddhism as a religion has undoubtedly met the needs of men and women, and met them on a very great scale: and in our own day it is the religion which in one form or another is most largely accepted among men and women. There are hundreds of millions in Asia and elsewhere who do not undoubtedly get from it high moral inspiration, intellectual light, and practical guidance for their lives: multitudes to whom it is a strength and an aegis, "the shade of a great rock in a weary land." Looking back upon its history, it has, by the general agreement of mankind, rendered immense services to Humanity—in civilizing the peoples who have adopted it, in encouraging art and learning, in raising the status of women, in repressing war and bloodshed, in teaching the Great Peace, in enjoining love, charity, compassion, in developing righteousness, and in shewing a noble path of religious life. These things are beyond dispute: it is a very noble creed and merits our high respect.

Again Buddhism is an attempt at a universal religion: at any rate it aimed to be the religion for the whole of Asia. Three such attempts at world-creeds have as yet been made: Buddhism, for the Orient; the other two, for the Occident being Catholicism and Islam, both derived from Judaism or Mosaism. The final one is coming. And Buddhism, whatever its future, universal or no, has of all religions the greatest number of adherents at the present day. It is worthy of note that the means used have been preach-

ing and persuasion and example: it has been peaceful, and in accord with the general human evolution. Then, beyond doubt, one of the most effective arguments for the faith is the Buddha himself: a supreme type of the great Teacher and sage, a purely human figure, not deified in the primitive sense, a man who lived among men and women a long and devoted life. He remains all time a very noble and venerated figure, one of those supreme manifestations of the great Life Force on our planet who from age to age adorn our race, veritable avatars of Humanity herself. His work has been continued down the centuries by a succession of great spiritual teachers. Nor can one be unmindful of the vast treasures of Buddhist literature: through them the peculiar charm of the Buddhist philosophy and the remarkable purity of the Buddhist faith are becoming more and more generally appreciated in Europe and the World at large. All these services to Humanity are incontestable.

One of its great positive contributions has been this—that in its philosophy of the world and the universe it resolutely leaves aside some of those problems which mankind after much striving and agonizing has had to declare insoluble, or which profit little or nothing in man's actual living. Let us take only one example. It ignores any question of a creator of the world, and declares for the agnostic position; and teaches that behind all phenomena, working in and through them, is the great system of Universal Law. These law are largely known, and where unknown and yet partly knowable. There are, however, no fixed bounds set to human knowledge; the Buddha provided for the fullest development of the human intelligence within the spheres of philosophy and religion. Throughout, then, all the beauty and the wonder of the external order, of our solar system, of our

planet; of mankind, permeating them, working through them, is universal Law. Philosophically that is a very important stage to have reached in human thought. The unchanging God of other creeds is really another statement of universal Law. And we may perhaps suggest that just as God is Love, so Law too is Love. And the general ordering of our human life and destiny is necessarily part of that Law. One thing in this is to some persons difficult and even unacceptable—the Law of suffering. They think that Buddhism is unduly inclined to pessimism making human lives subject always to pain and suffering from which man must persistently endeavour to escape. We cannot now discuss that, in detail. One might do well to think out the comparison between this Buddhist teaching of suffering, and the Jewish and Islamic and Western gospel of sin. They are, to my mind, but different aspects of the same problem. But I suggest that in either case the modern mind would proceed further, and would hold that pain or evil is not fixed by any immutable law, or rather is not a permanent factor, but is a passing condition like all other things, and really part of the general Maya, illusion, or transitoriness. Constrained as we are to admit the existence of pain or evil, we should certainly deny their predominance, we may yet consider that this state is not a fixed one: suffering, like anything else, is in motion, ever changing, indeed always evolving into good: everything is potential of good, in accord with the general hope and practice of mankind, which is, I think we are bound to believe, a progression from evil to good, from material to moral, from physical to spiritual. And by a benevolent law of human things it is the good also which does ultimately persist. That is a pleasant faith to hold and think, the true faith: let us take it as part of the universal

law. [Compare Thee Ho's article in the *Critic* of 6th ulto. page 10 on "Buddhism as a world Religion" with the above parts.]

We may note that in this matter of individual life, the Buddhist teachings are essentially and emphatically *moral*: their aim is to inculcate, and to improve and to make supreme, the highest moral motives. Three specially important points we may notice: the incentive to right living that Buddhism gives: it asserts that man is master of his fate: it teaches that by his deeds he shall be judged. It preaches a gospel of moral reformation, of what the French call *perfectionnement*, perfecting—that shall give to man the full possession of himself and his personality, that shall develop his individuality, give him self-mastery. It is to its eternal honour that it has set clearly before the world that constant moral problem of mankind—the regulation of egoism, the supremacy of altruism. It is the problem that is so expressly dealt with in our time by Positivism and the Religion of Humanity. These teachings are of the highest value, for the individual. If we take the collective side, of the community, we may perhaps doubt whether Buddhism goes far enough; whether it is able, on the large scale, to effectively organise and direct the social active powers of man; whether it can, so to speak, run the world as it is to-day. For one thing, it omits from its scheme the human collectivity, the social organism which we moderns call Humanity: that, it is true, is a recent conception, just as sociology as a science is modern too. Between the individual soul and the great universal soul there is no intermediate human aggregation. And hence, without that, unless that be included, there remains the inability of the Buddhist scheme to found for the world a definite organized society—a society with definite regulation and government. At its

origin, as a social revolution, it rejected the caste system of Brahmanism, which we know worked out into the most stable constitution the world has yet known; but it did not replace that caste system by a new social order. It has indeed been said sometimes that it cannot found a permanent social and political order. And further it can make only *saints*; that it is suitable for special natures—*natures d'élite* but that it is not suitable for the immense majority of men and women who cannot live only on meditation and individual works: there, again, the multitude of its believers offers in part the answer. Both these questions, however, are much open to discussion."

—*The Burman*.

SOME MISCONCEPTIONS REGARDING BUDDHISM.

By Surtyagoda Sumangala Thero:

It is no secret that during the reign of King Kanishka many a Brahmin persuaded by the boundless charity of the benevolent king, joined the Order. Not only did they neglect their duties but they also stained the primitive purity of the genuine Buddhism with the taints of heretical views quite contrary to the teachings of its founder.

The theories of atman slowly crept into Northern Buddhism during this period. Under the patronage of this great King the fourth Buddhist council was held resulting in the compilation of a Buddhist canon in Sanskrit, in which were brought out the two distinctions—Mahāyāna and Hinayāna. These two differentiations are not in any way justified by the genuine doctrine of the Buddha, who himself does not leave us any room to doubt but that there is only one way to the final goal to which his doctrine unmistakably leads.

In the Sanyuttanikāya the Buddha says:—

deliverer tried to become the Deliverer or the Saviour of the world. With this high but vain idea the strictly individualistic character of the doctrine was lost and replaced by something like a universal Soul-saving religion, which made it so much easier for Hindu ideas to creep in. As a matter of fact the way of thinking of the Hindu mind almost always went on the Atman line. The Hindu mind was always convinced that there lay behind the play of the outer world a hidden something, the Parabrahman, the absolute, which had its corresponding part within each individual as his Atma, his real self.

Hence it was no marvel that with the increasing influence of the Hindu element within the Saṅgha the Brahma and the Atman theory crept in again. So we find that Buddhism in the course of centuries has developed into this depraved form in which it now exists in Nepal with its Adi-Buddha idea, in Japan with Amitābha idea, which is nothing else but the deification of this greatest of men, who said of Himself—Akkhātāro Tathāgatā; the Tathāgathas are none else but teachers and advisers.

In accordance with the teachings of the Mahāyānic school also there are five Dhyānabhūmis that are supposed to be placed one above the other and in each of these Bhūmis it is supposed that there is a separate Buddha making in all five Buddhas who are named:—
(1) Vairocana, (2) Akshobhya, (3) Ratnasambhava, (4) Amitābha, (5) Amoghasiddha.

These five Buddhas are those assigned to the five Dhyānabhūmis for the present Kalpa. They are serene and live in the pure atmosphere of the Brahma-world. They never leave these bhūmis. But for the welfare of the worlds below them, they send out emanations which materialise as Bodhisatvas in the sentient world

above and as the Manushya Buddha in this world of ours.

The five Bodhisatvas corresponding to the five Dhāyani Buddhas are:—

- (1) Samantabhadra (2) Vajrapāni
(3) Ratnapāni (4) Padmapāni
and (5) Visvapāni and live in the Tusita heaven.

The five corresponding Manushya Buddhas are:—

- (1) Krakusandha, (2) Kanakamuni,
(3) Kasyapa, (4) Gautama,
and (5) Maitreya.

The Maitreya emanation is yet to materialize as the next and last Manushya Buddha of this Kalpa.

Of the three classes thus recognized viz:—

Dhyāna-buddha, Bodhisatva and Manushya Buddha, the first and the third classes are not much worshipped because the Dhyāna-buddhas are serene beings in far away Brahma worlds and the Manushya-buddhas are either those who have already attained Nirvāna or are those that are of the future. Therefore greater worship is made to the second class viz:—Bodhisatvas, because they are inhabiting the nearer heavens, and are supposed to be able to interfere in human affairs for the advantage or good of their worshippers. They are accordingly much prayed to, and worshipped mostly in fear and sometimes lovingly.

To the above list of five Bodhisatvas they have added many more; of them the most noteworthy being Manjusri, the Indian Mendicant and teacher who has been deified. Out of the Bodhisatvas they have selected three for special worship and homage and their names are (1) Manjusri, (2) Padmapāni or Avalokitesvara and Vajrapāni. These three form a sort of Trinity corresponding to (i) Brahma (ii) Vishnu and (iii) Siva or Indra.

We can now just imagine how far the pure Buddhism has degenerated!

Adibuddha or Primordial Buddha is the self-existing, omniscient, and Infinite one, who stands on a higher plane than the Dhyāni Buddhas. This Adibuddha is fond of meditation and He enters into the various Dhyānas. As a result in each Dhyānabhūmi a separate Dhyāna Buddha is evolved and they in turn evolve the Bodhisattvas who inhabit the Tusita heaven and these latter descend among us mortals as Manushya Buddhas. This Adibuddha is nothing but a synonym for the Hindu Infinite One.

It seems as if Adibuddha or Amitābha is come back to-day and again knocking at our doors through the teachings of Theosophy etc.

The inclination to introduce again the Atman and theistic ideas into the genuine Buddhism is what I should say "Some misconceptions about Buddhism."

There cannot be any doubt that there is a tendency in the Buddhist countries to a decrease in the number of adherents, whereas in the Western countries there seems to be a greater interest taken in Buddhism and its literature. Hence I am inclined to think that both these facts are due to the corruption of the genuine spirit of Buddhism. The Western mind will accept much easily a Buddhism which has something in common with its own religion—The idea of something eternal in any shape whatever. On the other hand people in Buddhist countries will be much inclined to leave their own religion and embrace Christianity if they understand Buddhism to be identical with faith religions—both founded upon something eternal, absolute, transcendental, understandable, in brief founded upon faith.

And here is where the duty comes in of those who are to-day the bearers

of the genuine doctrine of the Buddha and therefore my duty to-day is to show you the difference on the one hand between the Karma-doctrine of the Buddha and the Atman-doctrine of Vedantism and Theosophy and on the other hand the difference between the final goal of these two religions.

As Buddhism lays great stress on the necessity of self-reliance, self-exertion, self-deliverance and self-enlightenment, it does not in any way need the help of a supernatural being or beings for one's own deliverance; moreover such a supernatural being's eternity or interference with the welfare or misery of the world is not consistent with the atmosphere of the Buddha-thought, and Buddhism earnestly insists upon its adherents to work out their own deliverance individually, depending entirely on the fruit of Karma which alone can give one's welfare or misery.

Now let us go to the Karma-doctrine of the Buddha, which logically leads to reasoning and science and which is opposed to faith and dogmas. I need hardly mention here that it is a well-known fact that every pantheistic religion in the world preaches the necessity of faith for one's salvation and that faith makes us to believe in "a transcendent, an absolute, a God, a soul or a universal self" as the immediate cause of our existence. But when we look at the world we can hardly find any uniformity regarding the conditions of living beings. In place of this uniformity we find diversity prevailing everywhere in the world. So we see that among our brethren some are rich and others poor, some happy, others unhappy, some who can talk, and others who cannot, some who can see and hear, others blind and deaf, some intelligent, others idiotic, some of long life, others of short life, some nobles, others peasants, some high and others low etc.

Hence it is self-evident that there is no possibility of so great diversity in the world, had any of these above mentioned been the immediate cause of our existence. So there is no transcendent, no absolute, no God, no soul, no universal self, in virtue of which we come to existence. Then it is highly important to know the cause of this everywhere present diversity, and it is fully explained by the Buddha in the Culla-kamma-vibhanga Sutta in reply to a young man whose name is Subhamānawaka. "Kammassakā mānava sattā, kamma dāyadā, kammayoni, kammabandhu, kammāpatissaranā kammam satte vibhajati yadidam hinappanitatāya." O young man! the beings have Kamma as their own, Kamma as their inheritance, Kamma as their mother's womb, Kamma as their relations, and Kamma as their refuge and Kamma alone divides beings as low and high, and peasants and nobles.

Now it is quite clear that the cause of this wonderful diversity in the world is nothing else but the Kamma as it is recognized to be the immediate cause of our existence. As long as Kamma carries on its operations in the way of processes so long is there the continuity of this existence; as long as there is the continuity of this existence so long is there this great diversity in the world. So it is no marvel indeed that we can never find two individuals who are alike in appearance or in their mental qualities. The reason for this is that the Kamma is individual but never universal.

Now we should like to know what Kamma means? "Cetanā'ham bhikkave kammam vadāmi, cetayitvā kammam karomi kāyena, vācāya, manasā." It is Cetanā the thinking or will, O Bhikkhus! I call Kamma, because one performs an action by deed, word or thought after having the thinking or will first established. Hence when

one performs whatsoever action good or bad it alone becomes his own inheritance in reality and every other thing that belongs to him or is dear to him in the world has to be abandoned on his departure from this state of existence to the other. But this Kamma alone follows him wherever he may be, here or there, as long as the thirst for existence is not extinct.

"As the igniting spark becomes the flame by developing itself, growing, unfolding along with the material of which it has taken hold, so does Kamma become the cause of the new form of existence by developing itself, growing, unfolding, along with the material of which it has taken hold. In other words, I am the form of my Kamma. I am my Kamma corporealised:

This Kamma series it is which constitutes the actual genealogical tree of a living being. As the genealogical tree of a fire does not lead in the direction of the forest or the coal-mine whence its material was derived, but back to the flame from out of which the kindling spark took hold, so the genealogical tree of living beings does not run back in the direction of the Kamma, the direction of a disintegrating existence." "Heirs of deeds," therefore the Buddha calls living beings, not heirs of mother and father; and "springing from the womb of Kamma (Kammayoni). "The Kamma in virtue of which I now say "I" derives from a previous existence, the "I-sayer" of this previous existence, on his part again, derives from a previous existence and so on further and further back in a series that never has had a beginning." *

Now I should like to invite your attention to the two terms Viññāna and Kamma as they correspond to each other in relationship though they

* Dahlke's Buddhism and Science.

differ characteristically. Viññāna however is not the Kamma. But that Kamma which is so powerful and effective as to cause a rebirth appears as the object in several thoughts which precede the dying thought. Directly the dying thought ceases a thought called Patisandhiviññāna arises in the new existence taking as its object the same as that which served as the object to the aforesaid thoughts that preceded the dying thought. This in brief is how the Viññāna of the new existence (bhava) is linked with Kamma of the previous existence which served as the cause of the new existence. Therefore we see that this consciousness which we call Patisandhiviññāna did not come to the present existence from the previous one but its present appearance is due only to causes contained in the previous existence.

In the Milindapañha the Ven'ble Nāgasena fully explains this point in reply to King Milinda who questioned him in the following way:—Bhante Nāgasena! does the connection (with the next existence take place without anything passing over? The elder replies: "yes, great King the connection takes place without anything passing over." Give me an example, says the King. Suppose a man to light one lamp at another, does one light here pass over to the other? No Bhante. In just the same way the connection takes place without anything passing over.

Then the question arises "this previous existence of which I am the immediate continuation—am I this itself or am I another?"

The following passage in the same book enlightens us fully on this point:—He who is born—is he the same or is he another? Neither the same nor another. Give me an illustration! Suppose a man to light a lamp: would it burn the whole night through? Yes, it would. Now is the flame of the

first watch the same with the flame of the middle watch? "No indeed!" Is the flame of the middle watch the same with the flame of the last watch? "No indeed!" Then is the lamp of the first watch one, the lamp of the middle watch another and the lamp of the last watch yet another? "No indeed!" In dependence upon one and the same (lamp) the light burns all the night through. Even so does the continuity of men and things come about. One arises another passes away. On the instant as it were, without before or after the linking up is effected. Thus it is not oneself, nor yet is it another that passes on (and constitutes) each last present phase of consciousness.

It must be here noted that the Kamma-doctrine of the Buddha is not to be confounded with the teaching of the transmigration of the Soul found in pantheistic religions. These two systems have absolutely nothing in common with each other except the technical terms "Samsāra" and "re-births."

A transmigration of the Soul requires something persistent, something eternal, a variety in itself. "As the worm from leaf to leaf" runs the illustration in the Upanishads—So goes the Soul (the Atman, the true self) from existence to existence.

For the Buddha there is no such "something in itself." For the real, genuine thinker life is a thing that at every moment wholly and completely arises anew. Life is this arising itself, just as a flame is the arising itself. Any kind of persisting something here is not to be found. This has been fully summed up in the Visuddhimagga "there is no entity, no living principle, no elements of being, transmigrated from the last existence into the present one."

Now it remains for me to contrast the final goal of Buddhism with that

of Vedantism, volume after volume has to be written to explain fully this point. However I shall give you a brief account of it as far as I understand it.

A religion which begins with sorrow must inevitably end by saying that freedom from sorrow is the highest good and accordingly we find that sorrowlessness or cessation of sorrow is the goal of Buddhism and it is popularly known as Nirvāna. It is no secret that Vedantism also teaches a Nirvāna. Although these two are the same in words yet they differ entirely in meaning and they are as apart from each other as the two poles.

In accordance with the teachings of Vedantism Nirvāna is nothing but the union with Brahman or Paramātmā and it is a state of existence in which the individual Soul or Jivātma is completely absorbed in the universal Soul. This can only be obtained through the grace of a Supernatural being or the Absolute.

But the Buddhist Nirvāna is nothing but the entire cessation of desire the source of sorrow and it is recognized to be the highest bliss which can be attained within this corporal existence, without the intervention of any act of grace.

Hence it is a condition of perfect freedom from desire. Where there is no desire there is no attachment either. Where there is no attachment there is no possibility of Bhava, becoming. Where there is no becoming there is no possibility of birth. Where there is no birth there is no decay, no death, no pain, no grief, no lamentation, and in brief there is no sorrow whatsoever in any shape. Where there is no sorrow there is also no transiency, no change. Hence the true characteristic of Nibbāna is changelessness, sorrowlessness, birthlessness, desirelessness, passionlessness, deathlessness, wherein there is the highest bliss in reality as it is a perfectly pure condition of free-

dom from sorrow, based upon the extinction of desire, the root of sorrow.

Nibbāna is a perfectly pure passionlessness which can be attained by the cultivation of morals and virtues, by the eradication of defilements that arise in one's mind, and by the development of knowledge set in right direction till it reaches to the highest altitude, in which stage one can clearly see that the true characteristic of all that are conditioned is nothing but transiency, suffering, and non-self and finally he can comprehend the four noble truths—Sorrow, source of sorrow, the cessation of sorrow and the path that leads to the cessation of sorrow.

"Nibbāna is the cessation of lust, the cessation of hate, the cessation of illusion" says the Holy Sāriputta in Majjhimanikāya.

Nibbāna is neither subject to change nor sorrow, because it is not conditioned; and it is quite free from Saṅkhāras yet it is Anattā non-self, as it is included among the Dhammas which are wholly non-self; so "Sabbe Dhammā Anattā" says the Buddha in the Anguttara nikaya. Hence Nibbāna is called the Asaṅkhatadhamma.

All beings endowed with Cetanā are sprung from Kamma. Earth, mountains and rocks, water and air have their origin in *utu* or variations of heat or season; fire and all seeds are due to natural causes; Space and Nibbāna are not sprung either from Kamma, causes or season. Hence it should be borne in mind that Nibbāna is neither sprung from Kamma, nor cause, nor season and it is neither come to existence nor not come to existence. It is neither past, nor future, nor present and it can not be perceived by any of the senses. Yet there is Nibbāna, which can be conceived by the mind. Hence he who has attained any of the four Maggas can behold with his pure insight the truth of Nibbāna. Though

the wind has neither form nor figure and is neither little nor much, neither short nor long yet is it perceptible to our senses. In exactly the same way there is Nibbāna and it is not annihilation.

Then the question arises whether all attain Nibbana? The attainment is possible only to one who has walked upon the noble eight-fold path by the acquisition of the highest knowledge pertaining to the Maggas and only he will reach the shores of Nibbana.

Then the next question is whether he who does not attain Nibbana can understand the bliss of Nibbana? In reply we may say:—'Yes.' How does he know it? As the men whose hands and feet are not cut off understand by hearing the wailing of those who are maimed that it is painful. In exactly the same way by listening to the joy of those who have attained Nibbana, one can understand the bliss of Nibbana.

Hence the Buddhas declare Nibbana is the highest bliss far superior to heavenly bliss as it is not in any way subject to change.

Now I have done my duty. I must earnestly ask you to work out your deliverance diligently and individually leading an ideal life in accordance with the sublime teachings of the Buddha to attain the highest bliss and eternal peace of Nibbāna.

TAMOTAMA PARĀYANA SUTTA.

THE GOING FROM DARKNESS TO DARKNESS.

Thus have I heard. At one time the Blessed One was staying at Savatthi in the Jetavana Monastery built by Anathapindika, and Prasenajit, the King of Kōsala, visited the Blessed One and after due salutation, took a seat near by, and him the Blessed One thus addressed:—

Sire, there are four kinds of persons in this world. Who are these four? The man who goes from darkness to darkness, the one who goes from darkness to light; the person who goes from light to darkness and lastly the one who goes from light to light.

Sire, if a man, being born in one of the lowest castes, and obtaining his livelihood in great distress, being at the same time deformed or of foul favour without food or clothing, were to lead a life of evil, committing evils by deed, speech and thought, at the dissolution of his body he will be re-born to suffering. I compare such a one to a man who goes from darkness to darkness or from a place full of impurity to another full of impurity.

Sire, how does a person walk from darkness to light?

If some person born in a low hunter caste, or poor, without food, deformed, full of sickness; if such a person performs good actions, speaks good words, thinks good thoughts and after death is reborn in a state of happiness; just as a man steps from the bare ground to a carpet, from a carpet to horseback, from horseback to an elephant, from an elephant to a tower, I compare such a person to one going from darkness to light.

Sire, what kind of person is he who walks from light to darkness? If a man born of a high caste, full of wealth, of noble mien, possessing all the luxuries of life, lives a life full of evil action, evil words, evil thought and after death is reborn in a state of suffering, such a person is like one who goes from light to darkness.

If a man, Sire, born of high caste, of noble stature, full of wealth, in the enjoyment of all luxuries leads a life of right actions, right words, right thoughts, at his death he will be reborn in a state of happiness, such a man I compare to him who goes from light to light.

News and Notes.

An intense religious interest attaches to the site at Shahji Dheri near Peshawar where the Buddha

Buddhist Ruins. relics were found four years ago, and an agitation has been set on foot to have the spot marked out by the erection of some sort of memorial. Lord Curzon who saved so many interesting sites from obliteration has interested himself in the one in which the relics lay for two thousand years and which it is argued is "far more worthy of preservation than the sites of the Black Hole or old Fort William which were marked out by the ex-Viceroy's orders. The site has also a historical interest as it was connected with the illusive King Kanishka, whose date has never yet been satisfactorily settled. He is known to have held the famous Buddhist Assembly, to have built the stupa at Shah-ji-Dheri, either slightly before the birth of Christ or else in the first or second centuries A.D. and to have there buried the actual relics of Buddha. The positive identification of the site and the find of the relics it was reputed to contain, have fixed for us a position of great geographical interest, which has enabled us to plot out the journeys of the priests Hiuén Tsiang, Sung Yun and Fa-Hian, and to identify one by one the places they visited.

The Burmese students studying in Ceylon held the first inaugural meeting on the 23rd instant under the patronage of Mr. J. Y. M. B. A.

Harward the Director of Education. The reason for the formation of the above society is, that several young Burmese have already been converted to Christianity at the

Missionary Schools where they have been studying. We have persistently condemned this misguided action of the Christian School teachers. The Burmese parents send their children to Ceylon in the hope that they will come under Buddhist influence. This conversion of boys, who have not studied Christianity and whose knowledge of Buddhism is very elementary seems to us like taking an unfair advantage of the young minds.

This Society gives an excellent opportunity to Burmese students to come together and study Buddhist questions and avoid the net of the Missionary. A bond of union will also be formed by contact with Sinhalese Buddhist Students. In Burma there is a complaint that the English Educated Burmese boy loses his faith in the religion and becomes luke-warm in his love for the Lord Budha.

We earnestly hope that all the Burmese students in Ceylon will join this Society. It is hoped that the Society will take advantage of the International Buddhist Brotherhood which is being formed and will meet at its headquarters in 2, Darley Lane.

The Maha Bodhi College has started a new lease of life under the Principalship of Mr. J. E. McGillvray, M.A., who will formally open the school next January. Mr. McGillvray is a graduate of Edinburgh University with first class honours in Science and Education.

A small boarding school will be started in connection with the school, under Mr. McGillvray's supervision. A science laboratory will also be started as soon as possible.

This is the name of a society that has been formed of late in Mandalay, Burma, under

Society for the promotion of Buddhism in Foreign Lands. the patronage and guidance of the Venerable Ledi Sayadaw.

The objects of the society are, in the words of our correspondent, "to stir our Buddhist Bhikkhus out of their apathy and make them realize the importance of promulgating our religion widely; to publish short and lucid treatises on the tenets of Buddhism in various foreign languages etc."

This speaks well of our Burmese brethren who are leaving no stone unturned in devising ways and means for the propagation of Buddhism. Their activities are too well known for comment and we hope that this new organisation will be a very effective instrument in accomplishing the objects they have set before them. We thank our correspondent for the

photogravure of Venerable Ledi Sayadaw he has so kindly sent us.

For the use of our readers who wish to get the 21st volume of Maha Bodhi Journal bound we are giving out with this number a full index of authors and contents for the year 1913.

We beg to acknowledge with thanks the receipt of the First Volume of the Anguttara Nikaya

Acknowledgments. translated with copious notes by Mr. E. R. Gooneratne, and also the following publications:—The Dharmaraja College Magazine, The Mahinda College Magazine, The Theosophy of India, The Collegian, The Sinhala Tharunaya, The Sri Lanka Sri, The Wealth of India, The Educational Review, and Economical Monthly.

Maha-Bodhi Society, Colombo.

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To M. B. S. Press ...	1713	12	By M. B. S. Press ...	1843	86
„ Proceeds of Books sold. 95	27		„ Management of Schools. 1503	35	
„ Management of Schools. 465	01		„ House Rent ...	75	00
„ Donations:			„ M. B. S. Calcutta ...	30	30
Dr. C. A. Hewavitarne. 21	25		„ M. B. S. Madras ...	10	20
Mr. D. T. W. Goonetilleke 10	00		„ M. B. S. Colombo ...	95	80
„ Fancy Bazaar in aid of Schools. ...	438	42	„ Petty Cash ...	44	00
„ Travelling Expenses			„ M. B. S. Books Agency	4	39
Mr. P. H. Abram Silva 5	00		„ Luzac & Co. ...	20	55
	2748	07	„ Fancy Bazaar ...	20	00
„ Balance to end of October	5945	73	„ Balance ...	5046	35
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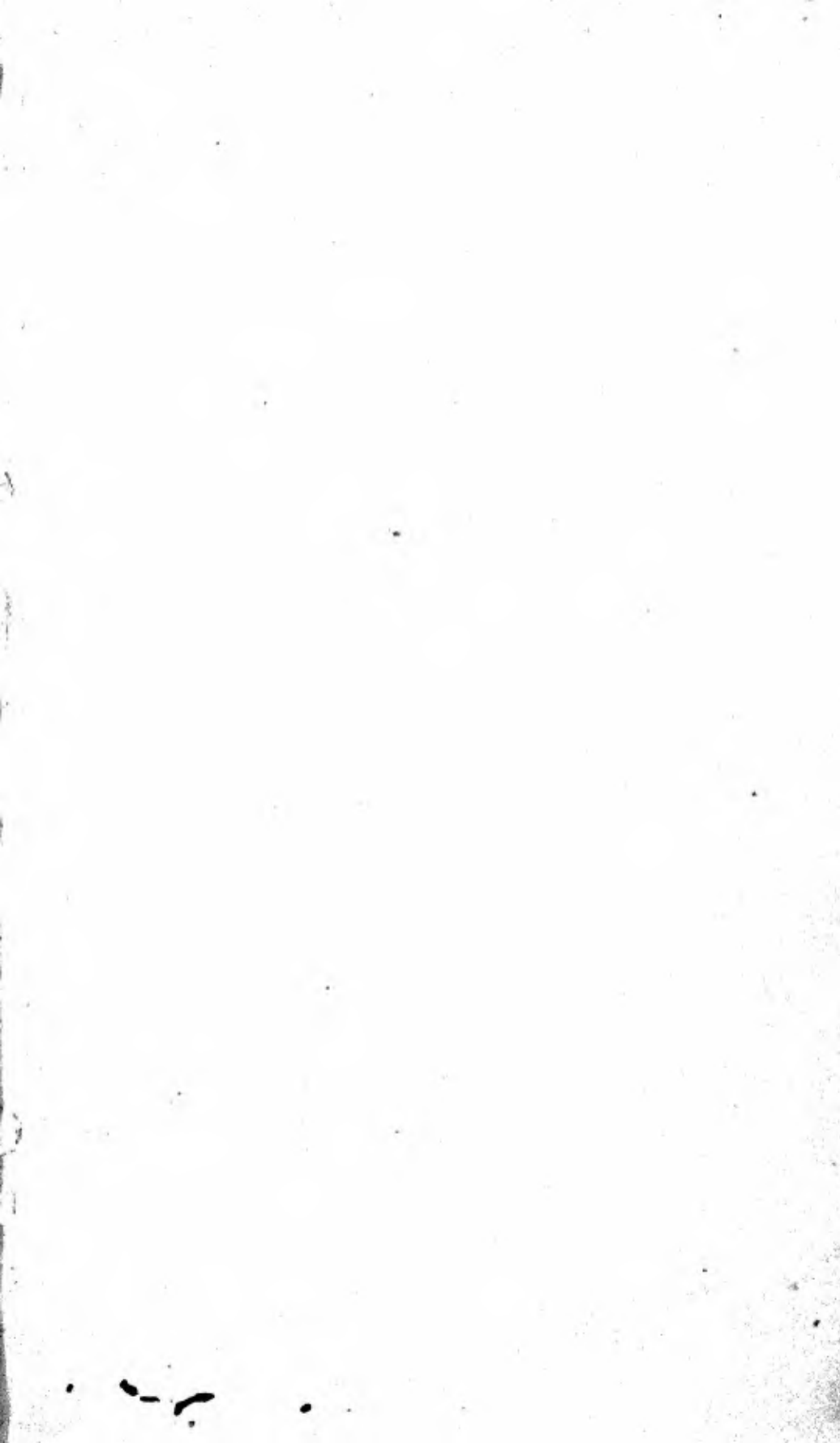
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